



COMMENTARY

ON

THE RITUAL

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH.

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BY THOS. O. SUMMERS, D.D.

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TO  
GEORGE FOSTER PIERCE, D.D., LL.D.,

*Bishop of the Methodist Episcopal Church, South,*

A DEVOTED LOVER OF  
THE INSTITUTIONS OF THAT COMMUNION AT WHOSE ALTARS HE  
HAS SO LONG AND SO FAITHFULLY  
MINISTERED,

THIS COMMENTARY ON ITS RITUAL—

WHOSE DESIGN HIS JUDGMENT WILL APPROVE, AND WHOSE DEFECTS HIS CHARITY  
WILL EXCUSE—

IS MOST RESPECTFULLY DEDICATED,

BY HIS ATTACHED FRIEND,

THE AUTHOR.





## P R E F A C E.

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WHEN the Rev. John Wesley resolved to organize the Methodist Episcopal Church in America, he judiciously abridged and revised for its use the Liturgy and Ordinal of the Church of England. He was a great admirer of the English Liturgy, because of its beauty, sublimity, and fervor, and because it embodies so much appropriate matter from the Scriptures and from Christian antiquity. He wished the Church that he was about to organize to be, in a proper sense, in the uninterrupted succession from the apostles—hence whatever agrees with the Holy Scriptures, no matter whether ancient or modern, he claimed for Methodism, which has thus developed into the most catholic ecclesiastical system upon the earth. As the heir of all the Christian ages, it appropriates whatever is good by whomsoever originated, used, or abused.

Two editions of Mr. Wesley's Prayer Book were published for the American Church, and it was ordered to be used, in connection with extemporaneous services, all over the Connection. But in consequence of the pioneer character of the Church—the sparseness of population in many places—the difficulty of getting the book into circulation, and of using it where there were few or none to make the responses—"the Sunday Service" gradually went into desuetude.

The Bishops then took all that part of the book which refers to the administration of the Sacraments, Matrimony, the Burial of the Dead, the Ordinal, and Articles of Religion, and bound it up with the Discipline, and its use was made, and is still made, obligatory upon the ministers of the Church.

The General Conference from time to time has made sundry alterations in the Ritual and abridgments of it; and at the session of 1870 three new Forms were inserted, to wit: For the Reception and Recognition of Church-members; for laying the Corner-stone of a Church; and for the Dedication of a Church.

The Ritual, in its present form, leaves little to be desired for the *cultus* of the Church in all the services for which it has been prepared. It is to be regretted that some ministers, notwithstanding the injunction of the Discipline, neglect some of these beautiful, appropriate, and impressive forms. One reason of the neglect, it is thought, may be found in their not fully understanding the meaning and pertinency of many parts of the Ritual—especially the portions of Holy Scripture which are used in the various forms. When this work was undertaken, it was not intended to do more than give annotations upon the sacred text thus employed. The manner in which these scriptures are frequently read shows that they are not always understood; and this suggested the propriety of explaining them.

But as there are archaisms and other things in the prayers, etc., which need explanation, it was thought expedient to make a few notes upon them also.

The rubrics—a word derived from the Latin *rubrica*, *ruber*, “red,” because these directions, now usually printed in Italics or in smaller type than that in which the prayers are printed, were formerly printed in red letters—it was thought, needed some explanations, so that there may be no misunderstanding, but that “all things may be done decently and in order”—as the apostle directs. It is desirable to have uniformity in conducting divine worship—especially in a Connectional Communion like ours.

It is hoped that this brief and plain Commentary on the Ritual may be found of service, especially to young ministers, and perhaps older ones may not be unedified by its perusal.

It is much to be desired that while the Methodists keep clear from the Romanizing follies of those called “Ritualists”—who ought to be designated by a term less innocent—they should not veer to the other extreme—that of carelessness and slovenliness in conducting the worship of God—especially in those portions of it for which this Ritual is specially prepared.

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# COMMENTARY ON THE RITUAL.

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## SECTION I.

### THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER.

THE elder shall read one or more of these sentences, during the reading of which the stewards shall take up the collection for the poor:

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. v. 16.

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*The elder shall read one or more of these sentences.*—The Offertory at the Lord's Supper takes the place of the common meal which in the early Church was provided by the rich for the poor, and of which they all partook, either before or after the Eucharist. The Israelites were enjoined not "to appear before the Lord empty" at their solemn feasts. It is well to "remember the poor" at such a season as this. In the primitive Church they celebrated the communion every Sunday, and every Sunday made a collection for the poor, and also for the ministers. The Church of England intended to do this; hence four of the twenty "sentences" prescribed in the English Book refer to the support of the ministry—to wit: 1 Cor. ix. 7; 1 Cor. ix. 11; 1 Cor. ix. 13, 14; Gal. vi. 6, 7; and the rubric speaks of "the alms for the poor, and other devotions of the people"—the latter referring to contributions for the ministry. These were liberal in ancient times, as the clergy were largely supported by such offerings. But the English clergy rarely, if ever, realize any thing from this source—and Methodist ministers have no interest in these contributions—hence the sentences in question are omitted from our book—so are two from the Apocrypha, Tobit iv. 7; iv. 8, 9. The sentences are well arranged for the occasion, as they furnish instructions, injunctions, and motives, for the performance of the duty of alms-giving. In the old Liturgies an anthem was appointed to be sung during the Offertory; but the sentences were substituted in King Edward's Prayer-book. *The stewards shall take up the collection for the poor.*—The rubric in the English Book says, "The deacons, churchwardens, or other fit person appointed for that purpose, shall receive the alms for the poor." It is a diaconal office; but as our "stewards," to a great extent, take the place of deacons in serving tables, it is proper for them to perform this service. Churchwardens usually do it in the Church of England. The Offertory should always be attended to when practicable.

*Let your light so shine*—Thus let your light shine, viz., like the lamp in the house, like the sun in the heavens, ver. 14, 15. *That they may see*—That men seeing your good works may glorify your Heavenly Father—by whose grace they were wrought, not you, the subjects of that grace. Christians are the children of God,

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Matt. vi. 19, 20.

Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets. Matt. vii. 12.

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and they honor their parentage by their piety. Ps. lxxvii.; Isa. lx. 1-3; John xv. 8; Phil. ii. 15, 16; 1 Pet. ii. 9-12. God is not often called our Father in the Old Testament, but he is so styled sixteen times in the Sermon on the Mount!

*Lay not up*—Literally, "Treasure not up treasures." *Thesaurus*, whence our word treasury, here means that which is deposited in what is considered a safe place, coin, jewels, costly apparel, grain, etc., all of which articles are stored up by the Orientals. Jer. xli. 8; Ezek. xxviii. 4; Hos. xiii. 15; Jas. v. 2, 3. Horace (Ep. i. 6) says he had five thousand suits in his wardrobe. *Moth*—*Ses*—the Hebrew for moth. Isa. li. 8. *Rust*—Corrosion: any thing that eats, gnaws, or consumes: it is not the word used Jas. v. 3. *Doth corrupt*,—Destroy, or consume: the word is rendered "disfigure" in ver. 16: the moth destroys the garments: the curculio, e. g., destroys the grain, etc. *Thieves break through*—Money and jewels deposited in the most guarded place are not secure; for the walls of houses—particularly those of the Orientals, which are frequently built of hardened clay—may be dug through, and the treasures may be stolen. Ex. xxii. 2; Job xxiv. 16; Ezek. xii. 5, 7, 12, LXX. The interdict does not forbid all accumulation of property, business capital, etc.; but avaricious hoarding, as if wealth constituted our real treasure. *But lay up*—This not only means that we should prefer heavenly to earthly treasures, as Joseph Mede and Lardner have it, as a Hebraism—"have more care to lay up the one than the other"—but that we should make our earthly treasures heavenly by deeds of charity, as all that is laid out for pious and merciful purposes, is laid up in heaven, and there it is safe: the reward of beneficence is great, certain, and everlasting. Ps. cxii. 9; Matt. xix. 21; Luke xii. 33; xvi. 9; xvii. 22; 1 Tim. vi. 17-19.

*Whatsoever ye would*—This is introduced thus: "Therefore all things"—alluding to the preceding interpretation of moral precepts, cautions, and promises. *This is the law and the prophets*.—This is the sum of Old Testament teaching on man's relative duties: "a perfect breviary of the whole law." Gibbon and other infidels sneer at this, because this golden precept, as it is called, is found in substance in the writings of the rabbis and philosophers; but they forget that it is here alone set in a proper light, as consistent with justice as well as with mercy, stamped with divine authority, and

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Matt. vii. 21.

Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have

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connected with the promise of grace by which its observance may be both practicable and pleasant. Lampridius says the wise Emperor Severus learned this rule of the Christians, and magnified it exceedingly. Maimonides mangles the latter part thus: "Do you the same to your brethren in the law and in the commandment"—a pregnant exemplification of Jewish bigotry. Tobit (iv. 15) is better: "Do that to no man which thou hatest." So Hillel; and Siracides (xxx. 15): "Judge of thy neighbor by thyself." But Christ does not confine himself to negations, nor does he, as Neander thinks, include only "external, material, obvious actions;" he includes also the internal principle and feeling. We must be influenced by such motives of benevolence in our conduct toward our neighbor, as we would wish to obtain in his conduct toward us. As this rule is an abridgment of the law, it must, of course, be so construed and applied as not to militate with any of the provisions of the law; hence it means, whatsoever ye would, in conformity with reason and revelation, on a change of relation, that others, etc. It does not require you to give your neighbor your estate, because you may covet his; but rather requires you not to covet his, as you would not have him covet yours. This rule, thus applied, will preserve intact all the interests of equity, justice, charity, and friendship.

*Lord, Lord*,—*Kurios*, the same as *Rabbi*, or *Didaskalos*, Master: the usual title of the Jewish doctors, or teachers, whose proper names were rarely used in addressing them. They said it is impiety to call a rabbi by his proper name. The rabbis claimed implicit obedience from their disciples—a presumption which Christ reprehended, forbidding the apostles to imitate their arrogance, he alone being vested with supreme authority. Matt. xxiii. 7-10; John i. 38; iii. 2, 10; xiii. 13, 14. The repetition implies an affectation of great respect. Mark xiv. 45. The saying *Lord*, here, is merely by the lip: in 1 Cor. xii. 3, it means a heart-felt confession. Christ never calls any man *Lord*—he reserves this title to himself and to his Father. *The kingdom of heaven*;—The kingdom of glory, though it is equally true that none can enter the kingdom of grace on any other condition. John vi. 29, 39, 40; 1 John iii. 23.

*Zaccheus stood, and said*—But Zaccheus standing, said. The posture suited his stature, and showed his determination. *I give*—The present tense for the future, indicating firmness of purpose. Le Clerc says well: "He was from that time prepared to give half of his goods to the poor, and to restore four-fold to those he had injured. He invites them to make their claims, and if they decline making them, he compensates it by his liberality." He had prob-



taken any thing from any man by false accusation, I restore him four-fold. Luke xix. 8.

He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. 2 Cor. ix. 6, 7.

ably injured many to whom he would have no opportunity to make restitution. He seems to have said this as a reply to the murmuring of the Jews; q. d.: "It is true I have been a sinner, but I now repent, and thou receivest penitent sinners." *If I have*—This does not express a doubt—what I have—he actually had thus sinned, but the extent of his sin was indefinite. Cf. Phil. iv. 8; 2 Thess. iii. 10; Rom. xiii. 9. *False accusation*,—Literally, "Fig-showing"—referring to those who informed against persons who exported figs from Attica contrary to law—hence, to accuse falsely or maliciously, to extort by false accusation, to oppress. Job xxxv. 9; Ps. cxix. 122; Prov. xxii. 16; Eccl. iv. 1, LXX. Cf. Luke iii. 14. *Four-fold*.—Exod. xxii. 1; 2 Sam. xii. 6. The Roman law made the penalty for the extortion of a *publicanus* four-fold. Augustin: "If another man's goods be not restored when they may, it is no real repentance, but a mere sham." Zaccheus resolved to be his own executor. Bacon says: "Defer not charities till death. He that doth so is rather liberal of another man's than of his own."

*He which soweth sparingly*—The apostle introduces this with the language, "But this I say"—or, But this you must know—suggested by the reference, ver. 5, to "bounty," or liberality, and "covetousness," or niggardliness, in the bestowment of alms. The metaphor of sowing is admirably well chosen. Solomon uses it in a similar way, Eccl. xi. 1-6; cf. Prov. xi. 18, 24, 25. So also Gal. vi. 6, 7. Sowing is not wasting—it is the best economy. The thrifty and sagacious husbandman sows all he can. The seed in the barn produces no crop: it must be sown; and the more of it is sown, the greater the harvest. *Every man as he purposeth in his heart*,—Every man as he is disposed in heart—as he feels inclined from the principle of liberality, in opposition to a grudging contribution, spoken of in the next clause. *Not grudgingly*,—Literally, "Not of grief;" as it gives pain to a niggard to part with his money in alms. This is an old meaning of the word grudge; cf. James v. 9 and margin, where, however, a different word is used in the original. *Or of necessity*,—Being, as it were, shamed into it—forced into it by the example or importunity of others. *For God loveth a cheerful giver*.—Literally, "An hilarious giver." So Rom. xii. 8. Solomon says, "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." Prov. xxii. 9. The Son of Sirach says, "In all thy gifts show a cheerful countenance, and dedicate thy tithes with gladness. Give unto the Most High according

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. vi. 10.

Godliness with contentment is great gain; for we

as he hath enriched thee, and as thou hast gotten give with a cheerful eye. For the Lord recompenseth, and will give thee seven times as much." Ecclus. xxxv. 9-11. The poor indeed may be benefited by our alms unwillingly bestowed, but God is not thereby honored, nor will he reward benefaction which is not prompted by benevolence.

For what are outward works to thee,  
Unless they spring from love?

*As we have therefore*—Referring to the preceding counsels to beneficence: So then—having these inducements to sow to the Spirit, in deeds of liberality. *Opportunity*,—As occasion shall offer—not shunning, but rather seeking it. The word rendered "as" is rendered "when," Luke xii. 58—whenever—as often as—which seems better than "as long as we have time." *Let us do*—A strong word, expressing the idea of diligence and effort, as in Matt. xxvi. 10; 3 John 5. *Good*—The good—comprehended in acts of beneficence: let us perform the labor of love. *Unto all men*,—Not merely to ministers, as in ver. 6. *Especially*—But most of all. *Unto them who are of the household of faith*.—To those who are of the household of the faith—that is, of the Christian religion—Christians being considered as members of one family—Eph. ii. 19. As it is a shame to let any member of our family suffer if we can relieve him, so it is a shame to allow a fellow-Christian to suffer when we have the means to help him. The primitive Christians were proverbial for their acts of kindness to one another, and also to the heathen who needed aid—as Julian testifies.

*Godliness with contentment*—The conjunction "But," which introduces this verse, refers to ver. 5, where men of corrupt minds and destitute of the truth are represented as supposing that godliness is gain—as the words should be rendered—that is, they considered Christianity as a means of advancement in the world. Even in that early age there were men mean enough to profess the faith of Christ that they might sponge on the liberality of Christians. But godliness—that is, piety, true religion—with contentment, which it always inspires, *is great gain*;—The parties in question were not mistaken as to the proposition, but only as to the sense in which it is to be understood. An attachment to the cause of Christ, in times of persecution, may involve the loss of all things, life included—it always involves a liberal distribution of property—but the happiness it secures in this world, and the promise of eternal life in the world to come, infinitely counterweighs all the sacrifices which it entails. Mark x. 28-30. The "great gain" does not consist merely in being satisfied with one's condition in

brought nothing into this world, and it is certain we can carry nothing out. 1 Tim. vi. 6, 7.

Charge them that are rich in this world, that they

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life; but in addition, and as a cause thereof, to have "godliness," which lifts the mind above the things of earth. *For we brought nothing*—For we brought nothing into the world: certain that we can carry nothing out. This is an adage, or proverb, concisely and tersely expressed, assigning a reason for contentment: as if he had said, We ought to be content with our lot—especially if we have food and raiment, ver. 8—because, as we brought nothing into the world, so we can carry nothing out of it. Bengel: "Why then do we amass much wealth? Our only object is to have an unembarrassed journey, till we reach our country."

*Charge them that are rich in this world*,—Paul instructs Timothy to admonish the rich in the present age—as distinguished from that which is eternal, ver. 19. Ephesus was a very rich city, and some rich men were numbered among the Christians, and they were to be admonished—"that they be not high-minded"—do not conduct themselves with a haughty bearing—one of the temptations of riches. Prov. x. 15; xviii. 11; Eccus. xl. 26—"nor trust in"—place their hope upon—"uncertain riches"—literally, "Uncertainty of riches;" cf. 2 Mac. vii. 34. Riches are uncertain, because they fail to afford the happiness they promise; and because we are not sure of retaining them. Theodoret: "The possession of riches is indeed insecure, for now they accompany this person, and now they pass over to that, and that which has many masters is possessed by none." "But in the living God"—a formula of frequent occurrence in Scripture: it expresses the idea of reality, as opposed to the "dead idols" and fictitious deities of the heathen (Wis. xiv. 29), called, by a misnomer, "immortal gods:" it may also express the idea of giving life—all life being from God. Matt. xvi. 16; xxvi. 63; John vi. 57, 69; 1 Thess. i. 9. Money, being an object of trust, is ranked with "dead idols"—hence the striking contrast. Matt. vi. 19-24. Some MSS. omit the word "living." "Who giveth us richly all things to enjoy." God is liberal in his benefactions, or there could be no rich persons; but he is not liberal that men may be parsimonious, but rather that they may imitate the divine liberality: there is no enjoyment in hoarding—he who hoards is well called a miser—that is, a miserable man. He is happy who appropriates a reasonable amount of the good things that come into his possession to his own use, and dispenses the rest to those who have need.

Mercy is twice blest—  
It blesteth him that gives and him that takes.

But "it is more blessed to give than to receive." Eccl. v. 18, 19; xi. 2; Acts xx. 35. "To enjoy" means for enjoyment—our own and others' "That they do good"—apply their means to bene-

be ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

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ficial purposes—"be rich in good works"—a play upon the word "rich:" as they have received liberally from God, they should dispense liberally to men. The word "good" here means fair, honorable, praiseworthy—nothing is more beautiful than charity. *Ready to distribute*,—Cheerfully dealing out a portion to the needy. *Willing to communicate*,—To give to him that needeth. *Laying up in store for themselves*—Treasuring away—laying apart for future use. Prov. xix. 17; Matt. vi. 19-21; Tobit iv. 10. *A good*—The word is the same as that in the clause of "good works"—fair, honorable, desirable. *Foundation*—A treasure different from uncertain riches—one like a firm foundation on which one's hopes may rest secure. Luke xvi. 9. *Against the time to come*,—For the future—opposed to "this world," ver. 17. The seed sown in beneficence in this life will realize a rich harvest in the future state. *That they may lay hold on eternal life*.—By letting go their hold on this life they are prepared to lay hold on the life to come; or, as some copies read, "that which is really life"—in opposition to that which is unsubstantial, unsatisfying, and perishing—"uncertain riches." Though we do not purchase heaven with our riches, yet we can prepare for its enjoyment by a liberal disposal of them, whereas by hoarding them we exclude ourselves from it. Matt. xix. 21-29; xxv. 31-46; James v. 1-3—where there is a different kind of treasuring for the last days mentioned.

*God is not unrighteous*—The apostle introduces this by "For," as it assigns a reason why he entertained so favorable an opinion of the Hebrews, as that expressed ver. 9. He could augur favorably for the future of those who had done and were still doing so well. God is not unjust, as he would be were he not to reward the good works of his servants, after promising so to do, though there is no merit in them. Cf. 1 John i. 9. Those who use grace shall have more grace given, and if they "show the same diligence to the full assurance of hope unto the end," ver. 11, they will be rewarded with glory in the other world. *To forget*—In a positive sense, to ignore—fail to reward. *Your work and labor of love*,—Some copies have simply "work and love"—cf. 1 Thess. i. 3, from which the word "labor" may have been taken by a transcriber. *Which ye have showed toward his name*,—The love which they had manifested for the cause of God. Mark ix. 41; 3 John 7. *In that ye have ministered to the saints, and do minister*.—Having ministered

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. Prov. xix. 17.

to the necessities of Christians, and still ministering to them. Rom. xii. 13; xv. 25; 1 Cor. xvi. 15.

*To do good, and to communicate*,—Literally, "Of the doing of good and of communicating," viz., assisting the needy. Gal. vi. 10. This is introduced by "But"—Moreover—besides "the sacrifice of praise to God," ver. 15, there are other sacrifices—to men—which God approves. *Forget not*;—The word is used in a positive sense, as in Heb. vi. 10. Do not neglect this—be sure to do it. *For with such sacrifices God is well pleased*.—They are as acceptable to him as "the calves of our lips," and more so, when there is occasion to make them. Hos. vi. 6; Matt. xii. 7. A man can hardly be called beneficent until he *feels* what he gives—that is, he must make "sacrifices" in order to be considered charitable. God smells the sweet savor of such offerings.

*Whoso hath*—But whosoever may have. This connects with ver. 16: "In this we have ascertained what love is, in that He—the Son of God, ver. 8—laid down his life for us; and we ought to lay down our lives for the brethren." Then comes the contrast: But whosoever may have *this world's good*,—Literally, "The life of the world"—the means of living, property—as we say, "worldly goods." Luke viii. 43; xv. 12, 30; xxi. 4. *And seeth his brother have need*,—In want of the means of living. *And shutteth up his bowels of compassion from him*,—According to the Hebrews the bowels were the seat of the benevolent affections. Gen. xliiii. 30; Prov. xii. 10. To close the bowels, therefore, means to refuse to show compassion to one in need. *How dwelleth the love of God in him?*—The question is an emphatic negative. The love of God may have been in him, but it cannot abide there, if he stifles the feelings of compassion excited by the necessities of his brethren. Matt. xviii. 23–35. Bengel: "love toward God, ch. iv. 20." Others, "God's love to him." Neither can dwell in a hard-hearted man. Perhaps it means love like God's. His love was manifested by the sacrifice of life—surely that man is destitute of this divine affection who will not spare some of his goods to his necessitous brother.

*He that hath pity upon the poor*,—Literally, "He makes Jehovah his debtor, who is merciful to the poor, and his recompense he will repay." There can be no better security than this. The "pity" in

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. Psalm xli. 1.

Then shall the elder read this invitation:

Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to

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question is not, of course, a mere sentiment—it means beneficent action flowing from benevolent feeling.

*Blessed is he that considereth the poor:*—Literally, "O the blessings of him who looketh toward the poor!" He shall be greatly blessed who looks into the condition of a needy person—one who needs pecuniary support or sympathy—in order to afford him aid. *The Lord will deliver him in time of trouble.*—In the day of evil. Ps. xxxvii. 19. God will recompense him for his kindness to those in distress, when he shall be in distress himself. Every one may expect his evil day to come, and should provide for it.

*Then shall the elder read this invitation.*—The invitation sets forth the character of those who are welcomed to the Lord's table. The terms are duplicated, according to the style of the Liturgy, for explicitness and emphasis.

*Ye that do truly and earnestly repent of your sins,*—It would be preposterous for an impenitent sinner to come. *And are in love and charity with your neighbors,*—Whether they love you or not. You must lift up holy hands without wrath and doubting—be ready to be reconciled to your bitterest foe, though you are not to stay from the Lord's table because he will not be on good terms with you: you must love him with a love of benevolence, if you cannot love him with a love of complacency. *And intend to lead a new life,*—There must be the resolution to lead a holy life in the future, though no past sins are a bar to communion if they are repented of and forsaken. *Draw near with faith,*—This is taken from the primitive Liturgies, and suggests the spiritual character of the feast—no mere outward approaches of the body will avail. The faith (be it ever so weak) which discerns Christ in the ordinance, conjoined with repentance, warrants your approach. You must not wait for the full assurance of faith, but come that you may realize it in this means of grace. *This holy sacrament*—The Latin *sacramentum* is the rendering of the Greek word for mystery; but it is used of the Lord's Supper and baptism as meaning "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." The Romans used the word for their military oath, and in that sense it has great significance, as in this ordinance, as well as in Baptism, we swear allegiance to the Captain of our salvation. *Comfort*—The word here means strength, as well as consolation. As bread and wine strengthen

your comfort, and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general confession be made by the minister, in the name of all those who are minded to receive the holy communion, both he and all the people kneeling humbly upon their knees and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings: the remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father: for thy

and cheer the body, so the body and blood of Christ, received by faith, strengthen and cheer the soul. *And make your humble confession to Almighty God, meekly kneeling upon your knees.*—How pertinent at this time the confession of sin! How proper the posture in which it is made!

*Then shall this general confession be made*—This is a most admirable form. In repeating it the minister should speak slowly and distinctly, pausing slightly at every point, that the congregation may keep up with him audibly and orderly. In congregations not well instructed, it is expedient for the minister to request all persons present to kneel during the confession.

*Almighty God,*—This invocation is apposite—the titles used are very expressive. *Acknowledge and bewail*—Duplicate terms—the latter being stronger than the former. *Our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed,*—This embraces every thing wrong in heart and life. Of course each penitent will remember his own specific sins. *Against thy Divine Majesty,*—Every sin, as the lawyers say, is *lese majesté*—high treason—only this is against the “Divine Majesty.” *Provoking most justly thy wrath and indignation against us.*—The provoking has reference to the effect produced on the offended Sovereign. He would not be just if he were not provoked to anger by our sins. *We do earnestly repent, and are heartily sorry*—It is no sham—there is real contrition. *The remembrance of them is grievous unto us.*—A correspondent clause in the old book is omitted—“the burden of them is intolerable”—which reminds one of “the Prayer of Manasses” in the Apocrypha: “I am bound down with many iron bands,” etc. Then the petition—how earnest! *Have mercy upon us, have mercy upon us, most merciful Father:*—How appropriate the epithet! *For thy*

Son our Lord Jesus Christ's sake forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honor and glory of thy name, through Jesus Christ our Lord. *Amen.*

Then shall the elder say,

O Almighty God, our Heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn to thee: have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration

*Son our Lord Jesus Christ's sake*—How evangelical the sentiment! *Through Jesus Christ our Lord.*—The usual and pertinent formula in closing the prayers of the Liturgy. *Amen.*—This should be pronounced audibly by all the people, here and wherever else it occurs. It is a Hebrew word which means, "So be it," when used at the end of a petition. Jerome says the people used to "echo out the Amen like a thunder-clap."

*Then shall the elder say,*—The rubric in the Church of England Book is, "Then shall the priest (or the Bishop, being present) stand up, and turning himself to the people, pronounce this Absolution"—which is an address to the people in the second person, and sounds rather *priestly*. In our service it is changed to a prayer for absolution, addressed in the first person plural to God. It reminds him that he has *promised forgiveness*—specifies the condition—*heartly repentance and true faith*. It has the usual duplicates—*pardon and deliver, confirm and strengthen*.

*The Collect.*—In the English Book the Collect is placed before the Commandments, immediately after the Lord's Prayer, which there begins the Communion Service. It is a beautiful prayer, and is taken from the ancient offices of the Western Church. Short prayers like this are called "Collects," perhaps, because the desires of the people are collected together into short and comprehensive forms. Many collects have come down from the early Church.

*Almighty God,*—This Collect, for Purity, well addresses God as one *unto whom all hearts be open, all desires known, and from whom no secrets are hid*:—The repetition of the idea is designed to impress it upon the minds of the worshipers, to intensify their desire and earnestness. *The thoughts of our hearts*—This must be understood in a scriptural sense: the heart is the inward man—the soul or spirit—and the thoughts comprehend all the conceptions, volitions, and emotions. Matt. xv. 19; Luke ii. 35: Acts viii. 22. *The inspiration of thy Holy Spirit,*—God breathes, or infuses, his Spirit into our souls, so that by his sanctifying agency we may be cleansed from all sin. Acts xv. 8, 9; 1 Pet. i. 22.



of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Christ our Lord. *Amen.*

Then shall the elder say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

Then shall the elder say,

We do not presume to come to this thy table, O mer-

*That we may perfectly love thee*,—The only hinderance to love is sin; and perfect love is the highest spiritual attainment. 1 John iv. 16-18. *Through Christ our Lord*.—The usual formula is "through Jesus Christ our Lord." In a short collect in the Communion Service, "Jesus" is in like manner omitted.

*Then shall the elder say*,—In the English Book it is, "Then shall the priest turn to the Lord's table, and say."

*It is very meet*,—Dean Comber thus paraphrases: "*It is meet and right*—fit and just in itself, *and our bounden duty*—who have received so many and great favors, *that we should* continually remember them, and *at all times*—whenever we have leisure—and *in all places*—wherever we be, in public or private—that we should *give thanks* and *praise unto thee, O Lord*—for thou art to us a most gracious and *holy Father*, and in thyself an *Almighty* and *everlasting God*—whose mercies have no measure nor no end."

*Therefore with angels*—This is the famous *Trisagion*, or *Trisagium*, so called because there is a triple repetition of the word "holy," in imitation of the seraphim, Isa. vi.—Hence it is called the Seraphical or Cherubical Hymn. In the Apostolical Constitutions it stands thus: "Holy, holy, holy, Lord God of hosts: heaven and earth are full of thy glory, who art blessed forever. Amen." In the English Book this is appointed to be "sung or said." Formerly the minister and people sung or said together the part beginning with "Holy;" and it would be well for all the people to repeat that part audibly after the minister. *Archangels*,—The title is used here in a general sense, as denoting the highest rank of celestial intelligences. The word "archangel" occurs but twice in the Scriptures (1 Thess. iv. 16; Jude 9), and both times in the singular.

*We do not presume*—This prayer is designed to check presump-

ciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy: Grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful souls and bodies may be made clean by his death, and washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the elder shall say the prayer of consecration, as followeth:

Almighty God, our Heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his oblation of himself once offered) a

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tion and to promote reverence and humility. *Table.*—The Fathers called it “altar,” when they began to call ministers “priests,” and the sacrament a “sacrifice.” It was so called in the first Prayer Book of King Edward VI.; but it was changed to “table” at the instance of Bishop Hooper, who, in a sermon before the King in the first year of his reign, said, “That it would do well, that it might please the magistrate, to turn altars into *tables*, according to the first institution of Christ; to take away the false impression of the people, which they have of sacrifice, to be done upon the altars; for as long as *altars* remain, both the ignorant people and evil persuaded priest will always dream of sacrifice.” *Property*—Prerogative—that which specially belongs to him. *That our sinful souls*—In the English Book it reads: “that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood”—a refinement in discrimination which may well be ignored.

*Then the elder shall say the prayer of consecration.*—This is admirable. There is indeed no necessity of any special consecration of bread and wine for this ordinance, any more than there is of water in the other sacrament. Christ's institution sanctified these elements. (But it is not unmeet to offer such a prayer before partaking of the sacred emblems, especially as we “say grace” over our ordinary meals. The superstition which lurked in this prayer in the first Liturgy of King Edward VI., was removed at the instance of Bucer. The priest was instructed to use these words, with crosses: “Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved Son Jesus Christ, who in the same night,” etc. High Churchmen regret that these words were substituted by the truly Protestant language of this prayer, which insinuates no transubstantiation or real corporeal presence. As the handling of the bread and wine required by the old rubrics while reciting this prayer is considered by some a mimicry of our Saviour's sacrifice—the offering of him as an unbloody sacrifice upon the altar—our Church expunged the rubrics requiring it.

*By his oblation of himself once offered*—The true doctrine of

full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again: hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the

expiation and of universal redemption is most explicitly and emphatically taught in this prayer. The fine sacrificial term *oblation* is repeated for emphasis; and in opposition to the Romish doctrine of the mass this "oblation" is said to have been "once offered"—Heb. ix. 25-28; x. 10-14—and that it is a *full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world*;—This corresponds with 1 John ii. 2, and the Second Article, and it is difficult to see how Romanizers, Socinians, and Calvinists, can use this prayer. Christ's death is here set forth not as merely effecting an atonement, in the subjective sense of that ambiguous word, but as a satisfaction to law and justice. The sacrament is not here viewed as a sacrifice, but as a *perpetual memory*—that is, memorial, of the sacrifice of Christ—*his precious death*—so styled because of the dignity of Him who endured it, and the valuable ends thereby secured. *Grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood*:—So it is in the English Book; but in the American Protestant Episcopal Book, at the instance of Bishop Seabury, this was omitted, and placed in the "Invocation" which follows the "Oblation," taken from King Edward's Book, but omitted from the English Book at the instance of Bucer and Martyr. Bishop White says, "If these ancient forms could be reasonably thought to imply that a Christian minister is a priest, in the sense of an offerer of sacrifice, and the table an altar, and the elements a sacrifice, in any other than figurative senses, he would have zealously opposed the admission of such unevangelical sentiments." But did not the good Bishop know that Hooker, and many after him in the English Church, have always held these unevangelical sentiments? Hooker asserts, with the Council of Trent, that when Christ said, "Do this in remembrance of me," he meant that they were to celebrate as priests, and not merely receive as disciples. All who rightly commune are *partakers of his most blessed body and blood*—but then it is by "feeding on him in their hearts by faith." It is a spiritual manducation, as Christ teaches in John vi.—where there is no reference to the Eucharist. *Who in the same night*—This, to the end

same night that he was betrayed took bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body which is given for you : do this in remembrance of me. Likewise after supper he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the New Testament, which is shed for you and for many, for the remission

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of the prayer, is found in all Liturgies, and is generally repeated by those Churches that have no Liturgy. *Took bread*;—Of course it was unleavened bread, because they had no other at the passover; but it does not follow from this that we must have unleavened bread. The primitive Christians used leavened bread and wine taken out of the people's oblations. After these ceased, the clergy in the middle ages introduced an unleavened wafer, which the Romanists still use. This was prescribed in King Edward's first Book, but in his second Book this rubric was inserted: "And to take away the superstition which any person hath, or might have, in the bread and wine, it shall suffice that the bread be such as is usually eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten." This rubric, with the addition of the words "discussion and" before "superstition," still remains in the English Book. Thus unleavened bread is allowed, and by many in that Church and ours is preferred. *This is my body*—That which represents it, as we call John Wesley's picture "John Wesley." The disciples, of course, knew that they were not eating the real body of Jesus who was talking to them! *Do this in remembrance of me*.—Eat the bread in commemoration of his death—not offer it in sacrifice! *Likewise after supper*—The paschal supper. Luke xxii. 17–20. *This is my blood*—"The cup" is a common metonymy for the wine contained in it, and the wine for the blood which it represents. Luke has another metonymy, "This cup is the New Testament in my blood"—that is, This cup, in the use now made of it, represents the ratification of the New Testament by my blood which is poured out for you. *Is shed*—The present for the future, indicating the certainty and imminency of the event. As the blood of animals ratified the old dispensation, so the blood of Christ ratifies the new. Ex. xxiv. 7, 8; Jer. xxxi. 31; Heb. ix. 13–23. Barbarous nations drank the blood of covenant sacrifices; the civilized drink wine instead—the color representing blood, and wine being called "the blood of the grape." The rabbins say the wine in the passover should be red: "there should be in it taste and look." As they drank freely of it at the passover, they diluted it with water to prevent inebriation—as did the Greeks and Romans in their symposia. The wine used in the passover was that in common use, made from "the fruit of the vine." The early Christians mixed water with the Eucharistic

of sins: do this, as oft as ye shall drink it, in remembrance of me. *Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the other ministers in like manner, if any be present. Then shall he say the Lord's Prayer, the people still kneeling and repeating after him every petition.

wine: sometimes the proportion of water was one-fourth; sometimes one-third. The Latin Church uses cold water; the Greeks first put in cold, and after the consecration add warm, thus designing to symbolize the water which flowed from the side of Christ, and the fire of the Holy Ghost. Theophylact and Nicephorus condemn the Armenians for not mixing water with the wine. Protestants use wine alone, as the Scripture does not prescribe the addition of water. *For many*,—Bishop Cosins: "The same as for all, as in Rom. v. 19." *As oft as ye shall drink it*,—This is not in the Gospels, but in 1 Cor. xi. 25. It implies the perpetuity of the ordinance and its frequent celebration. The participation of the cup being essential to communion, its denial to the laity is an impious innovation—it has neither scriptural nor patristic warranty.

*Then shall the minister first receive*—This is a very ancient rule. Wheatly: "The minister, therefore, that celebrateth is first to receive the communion in both kinds himself; then to proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner (i. e., in both kinds), if any be present (that they may help the chief minister, as the old Common Prayer has it, or him that celebrateth, as it is in the Scotch Liturgy), and after that to the people also in order. And this is consonant to the practice of the primitive Church, in which it was always the custom for the clergy to communicate within the rails of the altar, and before the sacrament was delivered to the people." The ministers thus set an example to the people, and are prepared to administer to them, and to close the service without any interruption. *Then shall he say the Lord's Prayer*,—This rubric was inserted by order of the General Conference of 1870. Before that time the Lord's Prayer introduced the Post-Communion Service, as in the Church of England—where it also begins the entire Communion service. Bishop Cosins: "It was the institution of Christ and his apostles, according to St. Jerome, that the Lord's Prayer was said at the celebration of the sacrament; and it seems, from St. Ambrose and St. Austin, that it has ever been used in this place"—after the communion. But Procter, describing the order in the Primitive Church, says, "The Bishop commenced the prayer of oblation and of consecration, 'who in the same night in which he was betrayed,' etc., and concluding with the Lord's Prayer; and then he proceeded with the administration of the elements." The Apostolical Constitutions (Book viii., chaps. 13, 14, 15) contain a Eucharistic service, but they make no mention of the Lord's Prayer in it. After prayers and canticles they say, "Let the Bishop partake, then the presbyters, and the deacons, and sub-deacons, and the readers, and the singers, and the ascetics; and of the women, the deaconesses, and the virgins, and the widows; afterward the children, and then all the people in order, with reverence and godly fear, without tumult." But these Constitutions are not very ancient, and are of no authority. Our Church places the Lord's Prayer here, as many ministers feel the need of some prescribed form after they have communed. Bishop Cosins drew up a form for the ministers to use when they received the elements, but it was not put into the Prayer Book. The translation of the Lord's Prayer used here and elsewhere in the Ritual, and in our Catechisms, as well as in the Protestant Episcopal Book, is the same as that in Mr. Wesley's and the English Books—only "who" is put for "which," and "those who" for

Our Father who art in heaven, hallowed be thy name;  
thy kingdom come; thy will be done on earth, as it is  
in heaven; give us this day our daily bread; and for-

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"them that." This is the rendering which has been so long in use in the nursery, closet, family, school, pulpit—everywhere—that it was not thought expedient to attempt to change it for either version in our Bibles—that in Matt. vi., or that in Luke xi.

*Our Father*—This preface is an invocation admirably adapted to inspire reverence and confidence, which are eminently filial sentiments. God is our Father, by creation, providence, and grace. The Jews used to pray in the plural, even in their closets: by doing this, we recognize the brotherhood of all believers, and, indeed, of all men, for God, as even the heathen say, is the common Father of mankind. Mal. ii. 10; Acts xvii. 28; Gal. iv. 6. *Who art in heaven*.—Literally, "In the heavens;" not singular, as in the third petition: the plural, as a Hebraism, is better adapted to the divine dignity. It expresses God's immensity, 1 Kings viii. 27; omniscience, Ps. xi. 4; omnipotence, Ps. cxv. 3; sovereignty, 2 Chron. xx. 6; and holiness, Isa. lvii. 15—rather than any local habitation. The mention of heaven assists us in the elevation of our thoughts to him, as an infinitely exalted, spiritual, and objective Being. *Hallowed be thy name*;—We hallow—i. e., sanctify—God when we set him apart from all his creatures, in all our thoughts and feelings, and exalt him in all our words and actions, above all his creatures. Neh. ix. 15; Isa. viii. 13; 1 Pet. iii. 15. The verb is imperative (a stronger form than the optative): applied to man, it expresses a strong desire that he should be made holy—applied to God, it expresses a strong desire that he should be recognized as holy, viewed in his true character, as glorious in holiness. God's name is his revealed being—himself, as far as he can be known. Ex. xxxiii. 21; 1 Chron. xxix. 10–13. God seeks to be glorified by us, the more effectually to secure our happiness. *Thy kingdom come*;—This petition, as offered by the disciples, comprehended the ushering in of the gospel dispensation, as well as its universal triumph. As offered by us, it means, Let thy reign become universal by the conversion of the world to Christ. Cf. Matt. iii. 2. *Thy will*.—Literally, "Let thy will be done, as in heaven, (so) also on the earth." Let there be such an acquiescence in thy good pleasure by men on the earth, as there is by angels in heaven! There is nothing to oppose it in heaven—let there be nothing on the earth. Of course, this embraces obedience to God's law, which is his revealed will. Matt. vii. 21, where the word for "doeth" is different from this here, as is that in Ps. ciii. 20, 21, LXX., cf. Matt. xxvi. 42; Acts xxi. 14, where it is the same as here. The foregoing three petitions refer to God, and partake of the nature of adoration: the succeeding three refer to ourselves, and partake of the nature of supplication. We are thus taught, says Chrysostom, not to seek any thing concerning our own good before God's praise. *Give us this day our daily bread*;—The word rendered "daily" is

give us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

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found nowhere but here and in Luke xi. 3: it probably means sufficient for our subsistence: "bread" means the necessities of life. Give us daily what is necessary for our subsistence. Prov. xxx. 8; Jas. ii. 16. *And forgive us our trespasses*,—In Matthew, "debts;" in Luke, "sins," which is the same. The word "trespasses" expresses the idea, and is that used by our Lord in his paraphrase on this petition. It is common in old English versions of the Lord's Prayer. Tyndale himself has it: "And forgeve vs oure treaspases, even as we forgeve oure trespassers"—in Luke, "every man that treaspaseth vs." As obedience is due to God, by failing to do our duty we become indebted to his justice, which demands the execution of the penalty of the law; by forgiveness that obligation is discharged. *As we forgive those who trespass against us*;—"As" denotes similitude—as we also forgive. This agrees with Luke xi. 4. This does not imply that our act of forgiveness is as perfect as God's; but rather recognizes his grace in enabling us to forgive our debtors: his forgiving love is exemplary to us, not ours to him; while it is implied that we shall not secure it if we do not imitate it. Cf. Matt. vi. 14; xviii. 21-35; Eph. iv. 32-v. 2. *And lead us not into temptation*,—Let us not be brought by thy providence into a state of trial. Deut. vii. 19; Eccles. ii. 1-5; Matt. xxvi. 41; Luke viii. 13; 1 Cor. x. 13; Jas. i. 2-4, 12; 1 Pet. i. 6; 2 Pet. ii. 9. Providential trials are to be distinguished from solicitations to sin: the latter kind of temptations never come from God, but from the world, the flesh, and the devil. Luke iv. 2-13; 1 Tim. vi. 9; Jas. i. 13, 14. Of course, we may pray to be *kept from* these, as well as not to be providentially *brought into* the former; though when the trials of life do come upon us, we must be patient and even joyful under them, as they can be overruled for our good. Rom. v. 3, 4; 2 Cor. xii. 5-10; Jas. i. 2. *But deliver us from evil*;—The evil, i. e., the evil implied in the temptation: not only, do not bring us into trying circumstances, but keep us from them. Rom. xv. 31; 2 Thess. iii. 2; 2 Tim. iv. 18. Of course, we may pray to be delivered *out of* them, when they come upon us, as in 2 Tim. iii. 11; 2 Pet. ii. 9. The Reformed Churches seem right in following Chrysostom, who made this latter clause a part of the sixth petition, and not a seventh petition, according to the Romish and Lutheran divines. *For thine is the kingdom*,—The universal sovereignty, comprehending that in the second petition, and administered in particular relation to it. *The power*,—The energy by which that sovereignty is maintained. *The glory*,—The praise resulting from his wise, powerful, and benign administration. *Forever and ever*.—This is a strong idiomatic rendering of the original—to the ages, the cycle of time and that of eternity

Then a hymn may be sung, and the communicants shall be invited to the table. The minister shall deliver both kinds to the people into their hands. When he delivereth the bread he shall say,

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*Amen.*—Christ alone, in the New Testament, uses this word at the beginning of a sentence, where it means “truly,” “verily,” and is so rendered, as in Matt. v. 18. Throughout John’s Gospel, and in that alone, it is doubled by way of emphasis. At the end of a sentence, as of prayers, and thanksgivings, it means, “So be it,” and is thus rendered in the Septuagint—Ps. lxxi. (Eng. lxxii.) 19. Cf. Rom. xi. 36; 1 Cor. xiv. 16—from which passage, it appears, that the people in the apostolic age were accustomed to say “Amen,” at the “giving of thanks,” and of course at the end of prayers and other devotions. See the note on the Confession, page 21. As this doxology is not found in many ancient MSS., versions, and Fathers, it is omitted by most editors, as an interpolation from ancient Greek liturgies. It is, however, sublime and scriptural (1 Chron. xxix. 10–13), and constitutes a ground for the petitions. It is not elsewhere appended to the Lord’s Prayer in the Ritual. Wheatly says, “The doxology is here annexed because all those devotions are designed for an act of praise for the benefits received in the holy sacrament.” It is also annexed to it as it stands at the beginning of the service in the English Book—the service being considered *eucharistic*. The Lord’s Prayer in the Peshito Syrian New Testament is thus translated by Dr. Etheridge: “Our Father who art in the heavens! be sanctified thy Name. Come thy kingdom. Be done thy will, as in heaven, also in earth. Give to us the bread of our need to-day; and forgive us our debts, as also we forgive our debtors; and lead us not into temptation, but deliver us from the evil. For thine is the kingdom and the power and the glory to the age of ages.”

*Then a hymn may be sung.*—The minister should have the hymn ready, so that there may be no delay or confusion, and there should be no overtures nor interludes in singing it. It is not advisable that there should be singing during the distribution of the elements, but only at the intervals, and there should be no light nor melancholy airs. Sing the hymns for the Lord’s Supper in the Hymn-book—there are none like them. *The minister shall deliver both kinds to the people into their hands.*—This is in accordance with primitive usage and propriety. Every act is significant: the bread should be broken to represent the breaking of Christ’s body on the cross—the wine poured out to represent the shedding of his blood—both should be placed into the hands of the communicants, who should take the elements, and eat and drink them, to show their personal appropriation by faith of the merits of that sacrifice which is here symbolized. The Apostolical Constitutions say: “Let the Bishop give the oblation, saying, *The body of Christ*; and let him that receiveth it say *Amen*. And let the deacon take the cup, and when he giveth it, let him say, *The blood of Christ, the cup of life*; and let him that drinketh say *Amen*. And let the thirty-third Psalm be said, while all the rest are partaking.” This rule is of no authority. There is no reason why the deacon should be restrained to the delivery of the cup: in the primitive Church the deacon delivered both the bread and the wine. The sacrilegious withholding of the cup from the people was not dreamed of for many centuries. The minister should commit to memory the formula used at the distribution, and not attempt to mend it, or he will mangle it. Immemorial custom—good, if not abused—allows of short, suggestive remarks to assist the devotions of the communicants when receiv-



The body of our Lord Jesus Christ, which was given for *thee*, preserve *thy soul and body* unto everlasting life. Take and eat this in remembrance that Christ died for *thee*, and feed on him in *thy heart* by faith with thanksgiving.

And the minister that delivereth the cup shall say,

The blood of our Lord Jesus Christ, which was shed for *thee*, preserve *thy soul and body* unto everlasting life. Drink this in remembrance that Christ's blood was shed for *thee*, and be thankful.

When all have communicated, the minister shall return to the Lord's table, and place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

The minister may then say as followeth:

O Lord and Heavenly Father, we thy humble servants desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and thy whole Church may obtain

ing, and pertinent addresses at dismissing them from the table; but they should be concise and discreet, or there had better be none.

*The body of our Lord Jesus Christ*.—This indicates to the communicant that the bread is nothing except as it represents the body of Christ. *Preserve thy soul and body unto everlasting life*.—These words were added by St. Gregory. *Take and eat*.—This second part was inserted in the second Prayer Book of King Edward VI., in place of the words introduced by St. Gregory, to guard against Capernaite errors concerning this sacrament. Both clauses were inserted in the reign of Elizabeth, and that very properly. *Feed on him in thy heart by faith*.—This shows that there is no corporeal presence in the sacrament, and no physical manducation of Christ, as papists and others maintain. *With thanksgiving*.—This is added because of the eucharistic character of the service. The *italics* indicate, as in the Baptismal Service, that the plural forms can be used in delivering the elements, so that there is no necessity of repeating the address to every individual communicant.

*The blood of our Lord Jesus Christ*.—This is in substance the same as the address at giving the bread. The wine, like the bread, sets forth the sacrificial character of the death of Christ, and it is sacrilegious to deny the cup to the laity.

*When all have communicated*.—The Post-Communion Service should be performed when time will admit.

*O Lord and Heavenly Father*.—This prayer, containing *our sac-*

remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee that all we who are partakers of this holy communion may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom, and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then may be said,

Glory be to God on high, and on earth peace, goodwill toward men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

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*rifice of praise and thanksgiving, and the oblation of ourselves, our souls and bodies, to be a reasonable, holy, and lively—that is, living—sacrifice to God (Rom. xii. 1; Heb. xiii. 15, 16), is too beautiful and devotional to be lightly omitted. World without end.—An old English idiom, meaning “forever and ever.” “In a world without end” is improper.*

*Then may be said,—The Gloria in excelsis seems properly placed at the end, rather than at the beginning of the service, as in the Roman Missal and the first Book of King Edward VI. It is called “The Angelical Hymn,” because the first part is the song of the angels at the birth of Christ. Luke ii. 14. The latter part is ascribed to Telisphorus, Bishop of Rome, A.D. 126. The hymn appears in the Apostolical Constitutions, somewhat varying from our form of it. The Fourth Council of Toledo ordered it to be used in the Church Service. Nearly all Christians use it. It ought hardly to be subjected to verbal criticism.*

*Glory be to God on high,—Dean Comber says, “We are taught with many words to express our gratitude and joy, in imitation of those celestial hymns recorded in the Revelation (vii. 12; v. 13); as also because every word here used is highly pertinent, and hath its peculiar signification. We ‘praise’ God, by setting forth his greatness; we ‘bless’ him, by declaring his goodness; we ‘glorify’ him with our mouths; we ‘give him thanks’ with our hearts, ‘for the great glory’ which he hath gotten to himself by these his mercies toward us. And farther, the adding of so many words well expresses the vehemency of our affections, and shows that we are full of admiration and delight.”*

O Lord, the only begotten Son, Jesus Christ: O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord: thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

Then the elder, if he see it expedient, may put up an extemporaneous prayer; and afterward shall let the people depart with this blessing:

May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and

*O Lord, the only begotten Son, Jesus Christ:*—Our blessed Saviour, in his divine nature, is here solemnly invoked.

*For thou only art holy:*—This is used in the same sense of the Father in Rev. xv. 4, and may be so used of the Holy Ghost—not in regard to personal distinction, but essential divinity, as distinguished from all creatures—for God only is holy in the absolute sense.

Holy as thou, O Lord, is none,  
Thy holiness is all thy own,  
A drop of that unbounded sea  
Is ours—a drop derived from thee.  
And when thy purity we share,  
Thy only glory we declare,  
And humbled into nothing own,  
Holy and pure is God alone!

*May the peace of God,*—The first part of this benediction is taken from Phil. iv. 7—only there it is declarative, here it is optative. The word “May” was prefixed, probably to show that it is not, as Shepherd says, a “sacerdotal absolution,” but a benedictory prayer. “The peace of God” is a formula found nowhere else, except in Col. iii. 15, where some MSS. and versions have “Christ” instead of “God.” It means the peace which God bestows; hence he is frequently called “the God of peace.” Rom. xv. 33; xvi. 20; Phil. iv. 9; 1 Thess. v. 23; 2 Thess. iii. 16; Heb. xiii. 20. As other blessings flow from peace, this word, like the Hebrew *shalom*, sometimes denotes all good things. Paul seems to have used it with that latitude. *Which passeth all understanding,*—Which surpasses all conception—being a peace which is imparted by “Him that is able to do exceeding abundantly above all that we ask or think.” Eph. iii. 20. *Keep*—This word is in the imperative mood in this place—it is in the future tense, as a promise, in the Epistle. It means to guard, to fortify, to garrison—to keep out all enemies

love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

If the elder be straitened for time, he may omit any part of the service except the prayer of consecration.

If the consecrated bread or wine be all spent before all have communicated, the elder may consecrate more, by repeating the prayer of consecration.

Let those who have scruples concerning the receiving of the communion kneeling, be permitted to receive it either standing or sitting; but no person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member of our Church.

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that would disturb the soul. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. xxvi. 3. *Your hearts and minds*—Some understand the apostle to mean by "hearts" our emotional, and by "minds," our intellectual powers—the former being kept from depression, and the latter from carnal reasonings. The framers of the benediction seem to have so understood the terms. But as the word heart in Scripture stands for the soul, comprehending intellect, sensibilities, and will—so that out of it come "thoughts," as well as feelings and purposes—the apostle may have so employed it in this place. The word rendered "minds" is literally "thoughts"—"the issues of the heart." Prov. iv. 23. It thus implies that the heart is not kept by the peace of God in a state of stoic insensibility—for it is never so active as when thus kept—but all its thoughts—purposes, plans—are kept from evil. *Through Christ Jesus*—Literally, "In Christ Jesus"—in union and fellowship with him. *In the knowledge and love of God, and of his Son Jesus Christ our Lord*;—This expansion of the thought suits a liturgical benediction. "The knowledge" of God and of Christ is that saving, experimental knowledge spoken of John xvii. 3; and the "love" is that affection toward God which is engendered by the peace of God. We cannot have the one without the other. "We love him because he first loved us." 1 John iv. 19; Jude 20, 21. *And the blessing*—This addition was manifestly suggested by the threefold Aaronic benediction, Num. vi. 22–27, and the Apostolic benediction, 2 Cor. xiii. 14.

## SECTION II.

## THE MINISTRATION OF BAPTISM TO INFANTS.

THE minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

*The Ministration of Baptism to Infants.*—Children have never been excluded from membership in the visible Church. Under the Patriarchal and Mosaic Dispensations they were initiated by circumcision, which, under the Christian Dispensation, has been substituted by baptism—females, as well as males, agreeably to the genius of this economy, being admitted to the rite. As circumcision was a sign and seal of the covenant into which God entered with Abraham, and which embraced his infant seed, so baptism is the sign and seal of the same covenant under which we are placed, and there is no good reason why our children should be excluded from it. Indeed, Christ says expressly that to children belongs the kingdom of heaven, that is, the gospel dispensation, or Church—which, though it differs from the Church in Patriarchal and Jewish times, in certain circumstances, is identical with it in all essential elements. As there is but one gate of admission into the visible Church, viz., baptism, it is clear that children should be baptized. Accordingly, when the apostles baptized parents, they baptized also their families. So the immediate successors of the apostles baptized infants, as we learn from Justin Martyr, Irenæus, Origen, and Tertullian, who lived within a hundred years after the death of the apostles. About A.D. 250 a council of sixty-six Bishops, with Cyprian at their head, declared that infants might be baptized at any age. They said this to settle a dispute, not as to whether or not they should be baptized, but whether or not they might be baptized before they were eight days old—as under the old dispensations children were to be circumcised on the eighth day. Pelagius and Augustin declared that they never heard of any one, orthodox or heretic, who denied baptism to infants; nor were there any that did so, with a few sporadic exceptions, till the Anabaptists arose, since the Reformation. It is specially proper to baptize children, as they are thus placed in the school of Christ—their baptism being their matriculation—where the young disciples may be brought up in the nurture and admonition of the Lord. Parents and guardians and the Church thus solemnly undertake to train them up in knowledge and virtue.

*The minister, coming to the font.*—Font, from *fons*, a fountain, means a vase, large enough for the immersion of a child, if the parents so desire. Thus the old canon says, "There shall be a font of stone or other competent material in every church, which shall be decently covered and kept, and not converted to other uses. And the water wherein the child shall be baptized shall not be kept above seven days in the font." Such fonts may be seen in old English churches. The rubric in the English Book says, the font "*is then* to be filled with pure water." Hook says, "There is no note of a pewter, crockery, wedgewood, or other such like basin, within the font to hold the water, which the carelessness or irreverence of some has permitted of late; but that the font is to be filled with pure water; and also that it is *then* to be filled, and not just at the convenience of the clerk at any time previous." We have properly omitted the word "*then*"—what matters it when the font is filled, if the water is fresh and pure? There should always be a small vessel with a lip to it for the convenience of those who baptize by pouring—which is the most approved mode. The immersion of an infant in baptism never takes place in our churches: still, as the rubric provides for it, there can be no objection to the font—out of which water can be dipped by a small vessel—as was the manner in ancient baths. The font in question is never large enough to immerse an adult—a pool or stream is usually resorted to for that purpose. The words printed in Italics, in all the offices, are to be changed into the plural when there are more than one. The administrator, before he begins, should ascertain what is the sex of the child, when there is but one, so that he may use the proper pronouns, *he* or *she*, and not *it*.

Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this child* that which by nature *he* cannot have: that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made *a lively member* of the same.

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*Dearly beloved*.—This is the usual formula in the Liturgy for addressing the congregation: it is at once affectionate and dignified. In this address there is a strong declaration of our inherent and inherited depravity—*conceived and born in sin*—and this is stated as one of the grounds of baptism. We must be born again, in order to enter into the kingdom of God. We cannot become members of the visible Church without being *born of water*—that is, baptized; and we cannot enter into the *invisible*, or spiritual, Church, here or hereafter, unless we are born of *the Spirit*, that is, experience “the renewing of the Holy Ghost,” of which “the washing of regeneration,” “the bath of baptism,” is but a symbol. Titus iii. 5, 6. These are not tied together as necessary concomitants, or as cause and effect—nor identified as one and the same thing. Even in the case of adults, the former may take place without the latter, as in the case of Simon Magus, and thousands in every age; and the latter may take place without the former, as in the case of Cornelius and his friends (who were not baptized till after they received the Spirit), and thousands besides, who have been renewed by the Holy Ghost and made members of Christ, children of God, and inheritors of the kingdom of heaven, in the spiritual sense, and yet never received water baptism. As infants are not baptized because they are born justified and regenerate—though through the atonement of Christ they are in a state of gracious acceptance with God—so they are not justified or regenerated, in a spiritual sense, by baptism. So far as can be seen, or as appears from Scripture, no moral change takes place in circumcision or baptism. If they die in infancy, they are saved through the merits of Christ and by the sanctifying grace of the Holy Ghost—but not in consequence of their baptism—all who die in infancy are saved. Preventing grace is at once developed into sanctifying grace in the case of those who die, and will certainly be so developed in the case of all who arrive at years of discretion, if they do not receive the preventing grace of God in vain. Bennet says, “Baptism with the Holy Ghost does in Scripture phrase betoken the being endued with the extraordinary gifts of the Holy Ghost. But in human writings it very commonly signifies otherwise, and particularly in this place it denotes the being endued with the sanctifying and regenerating grace of the Spirit.”

Then shall the minister say,

Let us pray.

Almighty and everlasting God, we beseech thee for thine infinite mercies, that thou wilt look upon *this child*: wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's Church, and being steadfast in faith, joyful through hope, and rooted in love, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end, through Jesus Christ our Lord. *Amen.*

O merciful God, grant that the old Adam in *this child*

*Then shall the minister say.*—The prayers for children at baptism comprehend the privilege of admission into the Church, with whatever blessings unknown to us may be then imparted by Him who took little children into his arms and blessed them, and all the spiritual blessings they may need through the whole course of their life on earth, till they shall have passed the waves of this troublesome world, and come to the land of everlasting life.

*Almighty and everlasting God.*—In the English Book this prayer begins thus: "Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the ark from perishing by water, and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy baptism; and by the baptism of thy well-beloved Son Jesus Christ in the River Jordan didst sanctify water to the mystical washing away of sin." This was retained in our old book, only the words "for this holy sacrament" were substituted for the words, "to the mystical washing away of sin;" but as the allusions to the deluge, the Red Sea, and Christ's baptism, were not understood by some, and were misinterpreted by others—though susceptible of a good interpretation—they were omitted in our revision of 1870. The words *being delivered from thy wrath* do not imply that children are not interested in the covenant of mercy before baptism, but by it—they rather imply the contrary. In the Scriptures God is represented as "angry" with our fallen race, but turns away his anger from them, and is gracious to them, for the sake of Christ. His *infinite mercies* are sealed to the child in this ordinance, but not conveyed to him thereby. He was interested in them from his birth—he would not have been born at all but for them—and now we pray that they may be continued to him, and that he may share in all the benefits procured by the atonement, as he may need them, and shall be capable of receiving them—for this prayer covers over his entire life. The allusion to *the ark* is very beautiful. 1 Pet. iii. 20.

*O merciful God.*—This and the following brief petitions are for the sanctification of the child. *The old Adam* denotes our fallen, corrupt nature—*the new man*, our regenerated nature. The figures

may be so buried, that the new man may be raised up in *him*. *Amen*.

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen*.

Grant that *he* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen*.

Grant that whosoever is dedicated to thee by our office and ministry may also be endued with heavenly virtues, and everlastingly rewarded through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen*.

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them in

are drawn from Rom. v.; vi.; Eph. iv. 23, 24; Col. ii. 11, 12; iii. 1-11. *So buried*,—Effectually destroyed.

*Power and strength*—The imparted ability in efficient exercise. *The devil, the world, and the flesh*.—That are all renounced in baptism.

*Grant that whosoever*—The general form of this petition originated in the fact that, according to the first Prayer Book of Edward VI., it was only used when the water in the font was changed, which was about once a month. Hence, too, the word “here,” which we have omitted, was used—“whosoever is here baptized.” The prayer properly implies that we may be graciously rewarded for virtues which are of divine impartation, as we exercise our agency in receiving and using them.

*For the forgiveness of our sins, did shed out of his most precious side both water and blood*,—There is no impropriety in this, for though Christ was dead when the soldier pierced his side, yet this, like his subsequent burial, was one of the facts of his humiliation, by which he procured for us the forgiveness of sins. John makes very solemn and emphatic reference to it in John xix. 34, 35; 1 John v. 6, 8. Bennet: “This was a part of our Saviour’s passion, which he underwent for our sakes. And whether it had any significance in it with respect to Christian baptism, or not; or whether it was only the natural consequence of a wound in that part of our Saviour’s body—for the pericardium being wounded, a liquid resembling blood and water would probably issue forth—yet, since the matter of fact was undoubtedly true, it may lawfully be mentioned and taken notice of in this place.” Some of the Fathers speak of the two sacraments of the water and the blood, flowing



the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of thy congregation; and grant that *this child*, now to be baptized, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the people stand up; and the minister shall say,  
Hear the words of the Gospel, written by St. Mark, in the tenth chapter, at the thirteenth verse.

They brought young children to Christ, that he should touch them. And his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, Suffer the little

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from the side of Christ—the emblems of purifying and pardoning grace.

By water we are purified,  
And pardoned by his blood.

The blessing of the water in this prayer in the first Book of Edward VI. was omitted, at the instance of Bucer, in the second Book. But in the last revision this clause was inserted: "sanctify this water to the mystical washing away of sin"—in our old book, "for this holy sacrament"—but we omitted it in our revision of 1858. *Thy congregation*;—Thy Church, represented by those present. *Faithful and elect children*,—The two terms explain each other. *Elect* means approved—true Christians, as in Matt. xxiv. 22; Isa. lxxv. 8, 9; 2 Tim. ii. 10.

*Then shall the people stand up*;—Where they are not accustomed to our forms, and are not provided with books (as they should be), the minister may invite them to stand while the Gospel is read. Though there is no specific reference to baptism in this passage, yet the assurance which it gives that the kingdom of God—that is, the Church—belongs to infants—that they have a right to membership in it—shows that it is well chosen for this service.

*They*—The Jews, particularly the women, who believed on him. *Young children*—The same word as in Matthew. Luke has "the babes," i. e., their infant children. *That he should touch them*.—Matthew says, "and pray." Imposition of hands when praying or blessing any one was practiced in early times. Gen. xlviii. 14; Num. xxvii. 18, 23; 2 Kings v. 11; Acts vi. 6; viii. 17–19; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6; Heb. vi. 2. It was merely a sign indicating the party who was the subject of the prayer or benediction. It does not follow that by this act they recognized Jesus as the Messiah, but as a Teacher sent from God, whose official blessing they considered of great efficacy. *And his disciples*—The disciples. *Rebuked*—Probably fearing their Master would be annoyed by the infants, or that this business was beneath his dignity, or because it interrupted an important discussion. *Suffer—forbid them*

children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

Then the minister, addressing the parents, or others presenting the child, shall say,

In causing *this child* to be brought by baptism into the Church of Christ, it is your duty to teach *him* to renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that *he* may not follow or be led by them; to believe all the articles of the Christian faith; and to obediently keep God's holy will and commandments all the days of *his* life.

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*not*.—The positive and negative forms united give force to the injunction and reproof. *To come unto me*,—I. e., to be brought: *cf.* ver. 13. *Of such is*—To such belongs. *The kingdom of God*.—In the Gospels this generally means the Church on earth; and as all who are brought to Christ do not die in infancy, and so, as children, enter the kingdom of glory, it must here have its usual meaning; though the kingdom of glory is theirs also in prospect until (if they prove unfaithful in after life) they forfeit it. Our Lord thus ratifies the claims of children to membership in the Church, recognized under the patriarchal and Mosaic dispensations. *Verily I say unto you*,—A solemn asseveration, indicating the importance of the announcement. *Whosoever shall not receive*—Will not embrace—become a subject of this kingdom by a voluntary act. *As a little child*,—Humble and unambitious. Matt. xviii. 3; 1 Cor. xiv. 20; 1 Pet. ii. 1, 2. *And he took*—Mark, as usual, is very graphic: And taking them up into his arms—folding them in his arms—*cf.* Luke ii. 28; Mark ix. 36—putting his hands upon them, he blessed them. What is the effect of Christ's blessing upon an infant, immediate or remote, none can tell: the indirect influence of the dedication of children to God by their parents is very salutary.

*Then the minister, addressing the parents*,—This address was inserted by order of the General Conference of 1866. It sets forth the threefold stipulation of the baptismal covenant, which the parents or guardians of the child are bound to make known to him. They are the representatives of the Church, which becomes the spiritual mother of the child, and thus makes provision for his Christian nurture. Some Churches, following the early Church, have godfathers and godmothers, who represent the child, and promise and vow these three things in his name; but it seems better to bind parents or guardians who have the care of the child to do this—as representatives of the Church, which by pastors and teachers, at the proper time, will carry forward the training thus begun.

Then the minister shall take the child into his hands, if convenient,  
and say to the friends of the child,  
Name this child.

And then, naming it after them, he shall sprinkle or pour water  
upon it (or, if desired, immerse it in water), saying,

N., I baptize thee in the name of the Father, and of  
the Son, and of the Holy Ghost. *Amen.*

*Then the minister shall take the child into his hands,*—He should avoid all awkwardness: let the head of the child rest on the left arm, that the right hand may be at liberty to pour on the water.

*Naming it after them,*—As the Jews named their children at circumcision, so the early Christians named theirs at baptism; and they discountenanced heathen names, and recommended the names of saints, or Scripture characters, that they might be suggestive of piety and virtue. In this respect it is well to imitate them. The minister should pronounce all the names given the child—not, of course, the surname. *He shall sprinkle*—As the baptism of the Spirit was by affusion, and as water baptism is a symbol of spiritual baptism, this seems to be the best mode. Sprinkling, indeed, is a kind of pouring; and as the sanctification of the Spirit is sometimes figuratively spoken of as sprinkling, this mode will very well answer the purpose. Isa. lii. 15; Ezek. xxxvi. 25; Heb. x. 22. It does not appear that either John or the apostles practiced immersion—the multitudes baptized in or at the Jordan, and on the day of Pentecost in Jerusalem; the eunuch in the desert; Saul in a house in Damascus; Lydia and her family in the river; the jailer and his family at night in the prison, could scarcely have been immersed. In an early age after the apostles, immersion became the prevalent mode: the subject was stripped naked, anointed, dipped three times, served with milk, honey, salt, etc., robed in white, and made to undergo other superstitious rites. But baptism by affusion still obtained, when immersion was not considered safe. Tertullian, Cyprian, and others, speak of it, and the Council of Neocæsarea pronounced it as valid as immersion; and the reason why the clinic baptism of adults was looked upon with less favor than immersion, was because of some misgiving in regard to a sick-bed repentance. Affusion is more expressive, more convenient, and less perilous, than immersion; nevertheless, if persons demand immersion for themselves or their children, their desire should be granted. It would hardly be considered, however, consistent with the delicacy of our age to require the subject to be in a state of nudity. One application of the water is sufficient. The early Church dipped three times in honor of the Trinity; but when the Arians used this as an argument for their Tritheism—the Father being the great God, and the Son and the Holy Ghost two lesser gods—the orthodox returned to what was probably the primitive practice—one application of the water to the subject, or the subject to the water—in token of their belief in the unity of the Godhead, and the consubstantiality of the Three Divine Persons—the mention of the name of each being a sufficient declaration of their belief in the Trinity. *Saying,*—The Greek formula is, “Let N. be baptized,” or, “The servant of God N. is baptized.” As the apostles are said to baptize into or unto the name of Jesus (Acts ii. 38; x. 48; xix. 5; Rom. vi. 3), some have supposed they used only his name when they baptized Jews, thus indicating the Messiahship of Jesus, which was chiefly controverted by the Jews; but that the full formula was used when Gentiles were baptized. But the most ancient Fathers, e. g., Justin Martyr, quote this as the proper baptismal formula; and the Church has pronounced it unwise to deviate from it. When the intention of subject and administrator is to seal the gospel covenant, other words may answer the purpose; but no minister in our Communion has any right to vary from the prescribed formula.

*In the name of*—This does not here mean “by the authority of,” nor, “on the account of”—though these things are implied; but it means “into,” or “unto the name”—a consecration to the service of God. Acts xxii. 16; Rom. vi. 3; 1 Cor. i. 13–15; x. 2. So

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation, and then, all kneeling, close with extemporaneous devotions and the Lord's Prayer.

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

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Parkhurst: "To be baptized into the faith, or confession, or in token of one's faith, and of one's openly confessing. Acts ii. 38; viii. 16; x. 48." "Name"—not names. There are three names, in the popular sense of the word, and *onoma* is probably understood before each—the name of the Father, and the name of the Son, and the name of the Holy Ghost. All three are to be *named* in the formula of baptism, which is an oath of allegiance comprising the profession of faith in the sacred Three, and the vow of obedience to them. This is the only place in the Bible in which these names occur in this order. *Amen.*—It is the part of the people to say "Amen;" they thus show that they are parties to the transaction.

*The minister may, at his discretion, lay hands on the subject.*—The imposition of hands which was generally practiced by the fathers of our Church, is left optional with the minister. It is appropriate, being an ancient mode of blessing—that is, praying for the divine blessing upon the subject—and was in use in the early Church after baptism, and continued in use till it was subsequently detached from it, and developed into the rite of Confirmation. The rubric prescribes no specific form of blessing—that commonly used is simply, "The Lord bless the child"—any other terse, concise benediction will do as well. *Extemporaneous devotions*—These should generally be brief, consisting of petitions for the spiritual and temporal welfare of the child—wisdom and grace for the parents, that they may train him aright—and for the Church that it may succeed in bringing up the new disciple in the nurture and admonition of the Lord. *The Lord's Prayer.*—This properly concludes the service. It is, as usual in the Liturgy, without the doxology—that not being in the form in Luke, nor indeed in the form in Matthew in many ancient Greek manuscripts, versions (including the Latin Vulgate), and Fathers.

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## SECTION III.

### THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

THE minister, coming to the font, which is to be filled with pure water, shall use the following, or some other suitable exhortation:

*The Ministration of Baptism to such as are of Riper Years.*—In the English Book the title reads, "The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves." The last clause defines who are meant. The phrase "riper years" refers to the preceding office for the Baptism of

Dearly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions), and that our Saviour Christ saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that which by nature *they* cannot have: that *they* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then shall the minister say,

Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succor, the life of them that believe, and the resurrection of the dead: we call upon thee for *these persons* now to be baptized. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened

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*Infants.* But as there are children who are not infants, and yet are not able to answer for themselves, a rubric in the English Book properly directs that when any such are brought to be baptized, the office for Infant Baptism be used, changing the word "infant" for *child* or *person*. The word *adult* is not used, but "riper years," so as to embrace children, however young, who can comprehend the nature of the baptismal vow, and give credible evidence of their sincere desire and determination to keep the same—hence such children when baptized are admitted at once to the Lord's table. In the English Book, before the time of Charles II., there was no office for the Baptism of such as are of Riper Years, as all persons were baptized in their infancy; this office was introduced by "the Caroline divines," as they say in the Preface to the Prayer Book—written, it is believed, by Bishop Sanderson: "which, although not so necessary when the former book was compiled, yet by the growth of Anabaptism through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of natives in our Plantations, and others converted to the faith." This office is thought to have been compiled by Dr. George Griffith, Bishop of St. Asaph. It copies, as far as may be, that for the Baptism of Infants. Mr. Wesley altered and abridged it, leaving out objectionable passages. A few more ambiguous expressions were cancelled by order of our General Conference, as in the case of the other office.

*Actual transgressions.*—This reference to "actual transgressions" is not in the Exhortation in the office for the Baptism of Infants, as they are not capable of actual sin.

*Almighty and immortal God.*—The invocation in this prayer recognizes, in an affluence of language, those attributes of God which express his power and mercy, as it requires their exercise to raise us from the death of sin to the life of righteousness. The

unto you: so give now unto us that ask; let us that seek find; open the gate unto us that knock; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the people stand up, and the minister shall say,  
Hear the words of the Gospel, written by St. John, in the third chapter, beginning at the first verse:

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou

reference to Matt. vii. 7 is appropriate, as the blessings symbolized by baptism cannot be realized except by prayer—specific, importunate, and earnest. *Thy heavenly washing*,—"The sanctification of the Spirit"—that spiritual cleansing which is represented by physical washing in baptism.

*Then shall the people stand up, and the minister shall say*,—Nothing can be more appropriate than the Gospel for this office.

*There was a man*—The *de*, continuative, in the original, connects this with John ii. 23-25—Nicodemus being an example of the parties there mentioned. *Of the Pharisees*,—The strictest, most popular, and most numerous sect of the Jews. Josephus says they were of considerable weight in the days of John Hyrcanus, B. C. 108—that they (as well as the Sadducees) originated B. C. 159-144—and that they numbered about 6,000 at the death of Herod the Great. They probably derived their name from the Hebrew *pharash*, "separated," because they separated themselves from other Jews under pretense of greater purity and a stricter observance of the law, written and oral. Whatever they were at their origin, they appear to have been, with some exceptions, great hypocrites in the time of Christ. *Nicodemus*,—An Attic name, meaning "conqueror of the people." Greek names became common among the Jews after the Macedonian conquest. *A ruler*—*Archon*: probably a member of the Sanhedrim. Cf. John vii. 48; xii. 42; Mark xv. 43. Some think he was identical with the Nicodemus ben Gorion of the Talmud; but if so, he lived till the destruction of Jerusalem, which he may have done. The Talmud says that that Nicodemus was a Christian, and tradition says that the Nicodemus of the Gospel became a Christian, which is very likely, and that he received baptism at the hands of Peter and Paul—a statement which deserves no regard. *The same came to Jesus by night*,—Which is noted in both the other places in which he is named, John vii. 50; xix. 39. He came at night for secrecy, for fear of the Jews. Though sincere, yet he was timid. He may have belonged to the class spoken of John xii. 42, 43, though his convic-

art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him,

tions appear to have been deeper than those of the most of them, and the result was accordingly. *Rabbi*,—A respectful compellation. *Cf.* John i. 49. *We know*—Speaking for himself and the other rulers who entertained his views—by whom, indeed, he may have been deputed to visit the Saviour. *A teacher*—*Didaskalos*. *Come from God*;—Divinely commissioned. *Cf.* John i. 6. They viewed him in the light of a prophet. *For no man can do these miracles*—Signs. *Cf.* John ii. 11. *That thou doest*,—That Jesus was performing during the paschal feast. John ii. 23. *Except God be with him*.—The argument of Nicodemus is based on the self-evident truth that none but God can enable any man to perform a supernatural act, and that God will not interpose thus in aid of an impostor. We are bound to credit any man who works an undoubted miracle. Nicodemus meant that God was with Jesus in the same sense that he was with Moses and the prophets, enabling them to perform miracles. God was with him in a much higher sense than that. Matt. i. 23; 2 Cor. v. 19. *Cf.* John i. 14. The language of Nicodemus appears to have been tentative: he wished to elicit from Jesus information whether indeed he was the Messiah, who was come to “restore again the kingdom to Israel.” Hence our Lord’s reply. Bengel notes eleven conversations of Jesus detailed by John—this being the first. *Jesus answered*—His reply was pertinent, and showed Nicodemus that he knew what was in him, as well as what was uttered by him. John ii. 24, 25. He knew his design in coming, and anticipated his question. *Verily, verily, I say unto thee*,—This double asseveration and formal preface indicated the importance of what he was to announce. *Cf.* John i. 51. *Except a man be born again*,—Almost all interpreters, ancient and modern, agree in this rendering of *anōthen*, and correctly, as appears from the answer of Nicodemus, ver. 4: *cf.* ver. 5. 12. The word is so used in Gal. iv. 9. It means to be born afresh, to begin one’s life anew. Grotius says there is no ambiguous word like *anōthen* in Hebrew or Aramean; hence Nicodemus so readily understood it to mean an entirely new birth. When John uses *anōthen* in the sense of “from above” (iii. 31; xix. 11), it is not with a verb cognate with this, to be born. *He cannot see the kingdom of God*.—He cannot discern it, as it does not come with observation, like worldly kingdoms (*cf.* Luke xvii. 20, 21), but is spiritual, and is spiritually discerned. 1 Cor. ii. 14, 15. Unless a man, therefore, be regenerated, he cannot discern it, for without regeneration he cannot acquire this spiritual nature: *cf.* ver. 6–8. The gospel dispensation is called a kingdom in conformity with the theocratic style, with which the Jews were famil-

How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot

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iar. Ps. ii.; Isa. ii. 2-4; ix. 1-7; xi.; Jer. xxiii. 6, 7; Dan. ii. 44; vii. 13, 14, 18, 27; Mic. iv. 1-7. The Targum has "kingdom of the heavens"—which is Matthew's style. Cf. Matt. iii. 2. By the kingdom of God is sometimes meant the obligations which it imposes and the privileges it secures (Matt. xiii.; Rom. xv. 17), and sometimes the heavenly state into which it is to be developed. 1 Cor. vi. 9, 10; Gal. v. 21; 2 Pet. i. 11. This kingdom, though in the world, is not of the world. John xviii. 36, 37. It is a spiritual realm, in which the Messiah is King; the ministers of the Church are his officers; believers are his subjects; and the Bible is the code of laws by which they are governed. A carnally-minded Jew could never recognize such a spiritual economy as the Messianic kingdom which he was expecting—indeed, in the most literal view, he could not discern it: it requires spiritual senses, which result from a new birth, to apprehend a spiritual kingdom. Of course, if not discerned, it could not be enjoyed—which is a common interpretation of the passage. *How can a man be born when he is old?*—As the Jews spoke of a proselyte, when baptized, as a child just born, some think Nicodemus does not here allude to natural birth, or, if he did, he spoke by way of ridicule. But the metaphor of a new birth for a change of moral nature is not found in the Old Testament (though it contains terms tantamount to it—e. g., Ps. li. 6-13; Ezek. xxxvi. 25-27), and the use of it in regard to proselytes may not have been current in the time of Nicodemus, so that he might in sheer misapprehension refer it to a literal birth—especially as our Lord made it the condition of discerning and entering the Messianic kingdom, which the rabbins considered a temporal sovereignty like that of David's. They thought that their natural birth of the stock of Abraham made them "children of the kingdom," and therefore when Jesus spoke of another birth as necessary to this end, Nicodemus supposed he meant another birth of the same sort, and wondered how it could take place. His language seems to imply that he himself was an old man, but this is not certain: he must have been comparatively old to be a member of the Sanhedrim. *Verily, verily, I say unto thee,*—The same solemn asseveration, as in ver. 3. In this answer Jesus shows how a man can be born when he is old, without entering into his mother's womb to be born. He explains the nature of the new birth, while he reaffirms its necessity. *Except a man be born of water,*—To be born of water is to be baptized with water. Matt. iii. 11; Acts i. 5; x. 47; xi. 15, 16; Titus iii. 5, 6. Cf. Matt. xxviii. 19; Mark xvi. 16. Symbolical regeneration by baptism introduces a man into the kingdom of God externally considered, as spiritual regeneration by the Holy Ghost introduces a man into the king-



enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the

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dom of God spiritually considered. The analogy obtained under the old dispensation, in regard to the "circumcision which is outward in the flesh," and the "circumcision of the heart, in the spirit," Rom. ii. 28, 29. By not recognizing this distinction, and to escape the absurd and dangerous error of "baptismal regeneration," so called, some have forced another interpretation upon this passage, by *hendiadys*—as if it meant "born of water, even of the Spirit"—the water being the Spirit. But this is harsh, and the structure (literally, "of water and Spirit") will not allow of it. There is not only no necessity on dogmatic grounds, but no possibility, on grammatical and other considerations, of repudiating the common view, which has been held by nearly all interpreters, ancient and modern. Nicodemus was well acquainted with water baptism; for, to say nothing about the "divers baptisms" of the old dispensation and the proselyte baptism, which some say was then in vogue and was called a new birth, there was the baptism of John and of Jesus (by his disciples), which was a kind of gate into that introductory state of the kingdom of God which John proclaimed. It is not likely that Nicodemus had submitted to this baptism—as "the Pharisees and lawyers," to whose class he belonged, are censured for slighting it. Luke vii. 29, 30. It was "the counsel of God" that the Jews should be "prepared" for the Messiah's kingdom by John's baptism; and then, after the resurrection and ascension of Christ, when that kingdom was "set up," to be formally initiated into it by that baptism which comprehends "all nations." Nothing is more natural, beautiful, and appropriate, than the association of the external birth by baptism with the internal birth by the Spirit, as the application of water in the former strikingly symbolizes the affusion of the latter, by which we are renewed in the spirit of our mind, and cleansed from the pollution of sin. John iii. 25, 26; Acts ii. 38; xxii. 16; Rom. vi. 3-7; Heb. x. 22; 1 Pet. iii. 21; Titus iii. 5, 6. The sign, indeed, may obtain without the thing signified, as in the case of Simon Magus, Acts viii., and the thing signified may obtain without the sign, as in the case of Cornelius, Acts x.; but as no one can be a member of the visible kingdom without baptism, which is the initiating ordinance, so no one can be a member of the invisible kingdom without the washing, or renewing, of the Holy Ghost. The preposition of (*ek*) designates the element from which, according to the metaphor, the birth proceeds; and as the external birth is from the element of water, the application of which symbolizes "the renewing of the Holy Ghost, which he shed upon us abundantly" (Titus iii. 5), so the internal birth is from the element of *spirit* (which is therefore without the article in the Greek), the divine source of our renewed nature being designated by this singularly expressive metaphor. Cf. John i. 32, 33. *Enter into*—Not

Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.

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"see," as in ver. 3. It expresses the actual realization of the privileges of the kingdom, as well as its spiritual discernment; and better suits the idea of baptism than seeing, or discerning. *That which is born*—The neuter is more general than the masculine, and may refer to embryonic life before sex can be predicated. Cf. Luke i. 35. *Of the flesh*.—Alluding to the fleshly birth spoken of by Nicodemus, ver. 4. Like produces like—flesh from flesh; spirit from spirit. By flesh is meant the nature which is born of a woman, comprehending not only the body with its senses and appetites, but also "the fleshly mind" (Col. ii. 18), "the carnal mind" (Rom. viii. 1-9), which characterizes the unregenerate man as "carnal, sold under sin" (Rom. vii. 14), and producing "the works of the flesh" which are opposed to "the fruit of the Spirit." Gal. v. 16-26. *Sarx*, therefore, "flesh," and not *soma*, "body," is the proper contrast of spirit. The product is expressed by *flesh*, not *fleshly*—*spirit*, not *spiritual*—and in each case without the article—thus more emphatically denoting character. Cf. John iv. 24; vi. 63. *The Spirit*—The Holy Spirit: cf. ver. 5, 8; Rom. viii. 1-16; the source of the spiritual product resulting from the new birth. The water is not here repeated, as that is not properly the regenerating element, but an outward, visible sign and pledge thereof. *Marvel not*—Do not wonder that I said to thee, Ye must be born again—as there are analogous inscrutable mysteries in nature, ver. 8, and greater mysteries in grace yet to be revealed, John iii. 12. *Ye*—Cf. "a man," in ver. 3, 5—thus excluding himself who, not being born in sin, needed no new birth. *The wind*—The Greek *pneuma*, like the Hebrew *ruach*, and the Latin *spiritus*, stands for both wind and spirit. The natural symbol for the Divine Agent, from which he derives his expressive title, is well chosen, as he is invisible and fills every place from which he is not excluded by man's perverse will. Gen. i. 2; ii. 7; Job xxxiii. 4; John xx. 22; Acts ii. 1-4. *Bloweth where it listeth*.—Blows where it chooses—according to its nature—not, of course, independently of God, though of man: so it is said, "The earth bringeth forth fruit of herself." Mark iv. 28. Cf. Ps. civ. 4, 30; cxlviii. 8; Eccles. i. 6. *Thou hearest the sound thereof, but canst not tell*—But knowest not whence it comes, and whither it goes. These are well-known facts of the wind, and with the comparative particle "so" which follows, show that *pneuma*, in the first clause, refers to the natural element of wind. It is invisible in its essence and incomprehensible in its laws, yet powerful in its action and perceptible in its effects. There seems to be here an allusion to Eccles. xi. 5. *So is every one*—So is it in the case of every one who is born of the

Then the minister shall speak to the persons to be baptized on this wise:

Well-beloved, who *are* come hither, desiring to receive holy baptism, *ye have* heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive *you*, and bless *you*, to release *you* of *your* sins, to give *you* the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, *ye* must also faithfully, for *your* part, promise, in the presence of this whole congregation, that *ye will* renounce the devil and all his works, and constantly believe God's holy word, and obediently keep his commandments.

Then shall the minister demand of each of the persons to be baptized, severally:

*Ques.* Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covet-

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Spirit. There is a similar construction in Matt. xiii. 45. The *Pneuma* here must mean the Holy Spirit, as in ver. 5, 6. One who is born of the Spirit cannot perceive the essence of the Divine Agent, nor comprehend the mode of his operation, but he can realize his work and witness, and know that he is born of God. Cf. John i. 12, 13. The construction of Bengel and some others, who make *pneuma* in both clauses mean the Holy Spirit, and lay the emphasis on "every one," may make sense; but it is forced, and nearly all commentators adopt the common rendering.

*Well-beloved*,—This is a dignified and affectionate compellation. The plural form is used when more than one is to be baptized—the singular, of course, when only one, e. g., *art, thou hast*, etc. But the singular form must be always used in the following questions and answers.

*Dost thou renounce*—As baptism indicates our "translation from the power of darkness into the kingdom of God's dear Son"—"from the power of Satan unto God"—there must be an abjuration of the usurped government under which we have been held. In the early Church the candidate was made to front the west, the seat of darkness, and to stretch out his hand in defiance of the prince of darkness. The minister asked, "Dost thou renounce the devil, and all his works, powers, and service?" The candidate answered, "I do renounce them." "Dost thou renounce the world, and all its pomps and vanities?" "I do renounce them." The "pomps and vanities" referred specially to the heathen spectacles, etc., which were idolatrous and frequently obscene, and otherwise sinful. But the language may very well comprehend all "such diversions as can-

ous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?

*Ans.* I renounce them all.

*Ques.* Dost thou believe in God the Father Almighty, maker of heaven and earth? and in Jesus Christ, his only begotten Son, our Lord? and that he was con-

not be used in the name of the Lord Jesus"—in short, every thing contrary to the spirit of the gospel. *Carnal desires of the flesh*.—As this seems to be tautological, the Protestant Episcopal Book has "sinful desires of the flesh;" but the word "carnal" is used in contrast with "covetous"—the one referring to sensuality and the other to avarice. The flesh—our corrupt, sensual nature—has "fleshly lusts;" the world presents riches to excite our cupidity. We cannot swear allegiance to the Holy Trinity, without first abjuring this opposing trinity, the devil, the world, and the flesh. Isa. xxvi. 13; Rom. vi. 16-18. This is "repentance toward God."

*Dost thou believe in God*.—Next comes the profession of faith. The constitution of the kingdom of heaven must be received. Thus—if Acts viii. 37 be genuine—Philip told the eunuch that if he believed with all his heart he might be baptized; and he replied, "I believe that Jesus Christ is the Son of God." There must be a cordial reception of all the articles of the Christian faith; and as these are summarily comprehended in the so-called Apostles' Creed, they are propounded in detail to the candidate. The language is somewhat varied from the true form of the Creed, but is substantially the same. To believe in God is to acknowledge that there is one independent, Supreme Being—a personal Deity. *The Father*.—The originator of all beings, who by his Spirit constitutes believers the sons of God—and who especially begot the humanity of his Son Jesus by a miraculous operation of the Spirit, and his divinity by an eternal generation. *Almighty*.—Who possesses infinite and absolute power of action and authority to act. *Maker of heaven and earth?*.—Who created the universe out of nothing. *And in Jesus*.—And I am fully persuaded of this, as an infallible truth, that there is one whose name is Jesus—which is the Greek form of the Hebrew Joshua, meaning a Saviour—who was so called, because he came into the world to save men from sin and hell. Matt. i. 21; Acts iii. 26. *Christ*.—*Christos* is Greek for the Hebrew *Messiah*, which means anointed. Jesus was so called because he was anointed by the Holy Ghost, according to prophecy, for the threefold offices of Prophet, Priest, and King. Acts x. 38. *His only begotten Son*.—This form is scriptural, and it is thus in the Greek, but it is *unicum* in the Latin, and "only" in the English, version of the Creed. But the meaning is the same. Jesus Christ was the Son of God by the miraculous generation of his humanity; his divine commission; his resurrection; his heirship; but above all, and as the ground of all, by the eternal generation of his Divinity—and so he is the only begotten Son of God. *Our Lord?*—

ceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried? that he rose again the third day? that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence

The true Jehovah, who has universal dominion—and the Messianic King, who, as Mediator, is Head over all things to the Church—and especially is our Sovereign by right of conquest, redemption, and our own consecration to his service. Acts x. 36; Rom. x. 13; xiv. 8, 9. *And that*—And dost thou believe that *he was conceived by the Holy Ghost*,—The Eternal Word assumed flesh in the womb of a virgin, through “the singular, powerful, invisible, immediate operation of the Holy Ghost”—and not in a natural way. *Born of the Virgin Mary*?—That in due process of time He who was thus conceived was brought forth by a woman, whose name was Mary, a descendant of David—a pure virgin before and after his birth—so that, as the Son of God and the Seed of the woman, he was without sin. Gal. iv. 4. *That he suffered*—In his body and soul for the sins of men. *Under Pontius Pilate*,—The procurator of Judea under Tiberius Cesar, and who condemned Jesus to death, though pronouncing him innocent. *Was crucified*,—Nailed to the cross, as a malefactor. *Dead*,—He truly died, his soul being separated from his body. *And buried*?—His body being bound up with spices, according to the Jewish custom, and deposited in a new tomb, hewn out of a rock, and guarded by a band of Roman soldiers. Some add, “he descended into hell”—but this clause was not originally in the Creed, and has been very properly omitted in our copies, as not genuine and not intelligible: it perhaps originally meant no more than that he went down into the grave, the word rendered “hell” having that meaning in Scripture. *That he rose again the third day*?—On the Sunday morning following the Friday of his crucifixion, his soul returned to his body, and he came forth from the grave, being raised to life by the power of the Father and of the Holy Spirit, and of his own inherent Divinity, as he had predicted. *That he ascended into heaven*,—Forty days after his resurrection, in the same soul and body with which he rose from the grave—being glorified—he went up to the heaven of heavens, by a real local translation. *And sitteth at the right hand of God the Father Almighty*,—He is seated on the throne of God as King and Judge, according to his office of Mediator. Mark xvi. 19; Heb. i. 3; 1 Pet. iii. 22. In the Greek the word rendered “Almighty” in this article is different from that so rendered in the first article—which means authority of dominion; this more properly means power in operation—though either word may be used to comprehend both meanings. *And from thence*—From heaven. Acts iii. 21. *Shall come again*,—Descend to earth. John xiv. 3, 28; Acts i. 11; Phil. iii. 20; 1 Thess. iv. 16. *At the end of the world*,—This clause is not in the Creed, but is here inserted to settle the

shall come again, at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost, the Church of God, the communion of saints, the remission of sins,

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time of his second advent—not before, but after, the millennium. Heb. ix. 27, 28; 2 Pet. iii. 10. *To judge the quick and the dead?*—In the nature in which he ascended to heaven he shall descend to earth, and summon before his tribunal “the quick”—that is, the living—“and the dead”—the latter being raised from their graves—and pass sentence upon them, according to their works. John v. 28, 29; Acts xviii. 31; 2 Cor. v. 10.

*And dost thou believe?*—The question is repeated because of the numerous parts specified in what precedes. *In the Holy Ghost*,—A Spirit possessing real Personality and essential Deity—the third Person in the Trinity—perfectly and indefectibly holy, and the source of all the holiness in the universe—by whose inspiration the Holy Scriptures were written, ministers are called and qualified for their holy work—sinners are brought to Christ—and believers are guided, comforted, sanctified, supported, and finally glorified. *The Church of God, the communion of saints*,—In the ancient Creeds this article was simply “the holy Church”—the Greeks added “catholic,” and then the Latins. In our old books there was a note to the word catholic, stating that it meant the Church of God in general; but the General Conference of 1866 substituted “the Church of God,” because ill-informed persons thought catholic meant Roman Catholic! It is to be hoped that the people will soon be so well instructed as to allow the restoration of the ancient form, as it is in the Catechisms of our own Church and of other Churches, and in the Sunday Service. To believe the Church, or to believe in the Church, is to believe that there is a society constituted of believers in Christ, which shall remain till the end of time, and be consummated in eternity. It is denominated a Church—a word which means the house of the Lord, applied to those meeting in the house; but the Greek *ecclesia* means “a calling forth”—Christians who form this society being called forth from the rest of mankind—an assembly, a congregation—but as it exists as truly when its members are not assembled as when they are, it is more properly a society—an immortal corporation. Matt. xvi. 18. It is but one, as it comprehends all particular Christian societies, in every age and place. It is holy in respect to its Author, end, institution, and administration—all of its members are pledged to holiness, many of them are really holy, and all who graduate from the militant to the triumphant Church will be perfectly holy forever. It is catholic, that is, universal, in its constitution and destiny. The other clause, “the communion of saints,” was not in the most ancient Creeds, but was added at a later date, apparently to explain the former clause—the holy catholic Church is a communion, fellowship, or community, of holy persons—all believers

the resurrection of the body, and everlasting life after death?

in Christ being called to be saints, and made really holy by regeneration and sanctification. 1 Cor. i. 2; 2 Cor. vii. 1; 1 Thess. v. 23, 24; 1 Pet. i. 15, 16; ii. 9. That there are unholy persons in the Church does not cause it to forfeit its title—the field is a wheat-field, notwithstanding tares may grow among the wheat. Though the word communion may mean society, yet it intimates that it is a society in which the members have fellowship one with another and with their Head, in holy acts and exercises, and in inward affection, by which through the indwelling Spirit they are united to their Head—as one and the same life pervades all the members of the body in consequence of their mutual connection with the Head. In this respect they are in fellowship with departed saints—

For all the servants of our King,  
In earth and heaven, are one.

John xvii. 21; Eph. iv. 1-6; Col. ii. 19; Heb. xii. 22-24. *The remission of sins*,—"Remission" is a more exact rendering of the Greek *aphesis* than "forgiveness," the word used in the regular form of the Creed—but the words are used interchangeably in our version of the New Testament. Remission denotes the release of an obligation, as of a debt—Matt. vi. 12—or of a deserved punishment, Luke xvii. 3, 4. By our sins we have incurred a debt to the justice of God, and made ourselves liable to punishment. In view of the mediation of Christ, and our faith in the same, God remits the debt, and frees us from the obligation to punishment. That is what is meant by the remission, or forgiveness, of sins. As this article follows that on the Church, some say that this remission is obtained in the Church first by baptism, and afterward by repentance. If it be meant that through the Church—especially its ministry—the conditions of forgiveness are made known to sinners that they may avail themselves of this gracious provision, there is no objection to this view; but any sinner, whether in the Church or out of it, baptized or not baptized, can at any time obtain forgiveness by repentance toward God and faith toward our Lord Jesus Christ. Mark, indeed, says, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark i. 4. And Peter says, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts ii. 38. And the Nicene Creed says, "I believe one baptism for the remission of sins." Bishop Pearson censures Socinus for attributing the remission either to repentance without consideration of baptism, or else to the public profession of faith made in baptism, or to a declaration of remission. But it is certain that forgiveness—even the first act of pardon—is not tied to baptism. Many, like Simon Magus, are baptized without receiving remission; and many, like Cornelius and his friends, are pardoned before baptism, and indeed without ever being baptized, provided they do not

contumaciously reject the ordinance. Very few, indeed, have their sins remitted in the act of baptism. This, as the Catechism teaches, is "*a* means whereby we receive" the grace symbolized by the sacrament, but not *the* means—it is *a* means of grace, like hearing or reading the word, prayer, and the like; but faith is the one great condition of justification, or pardon. Rom. iii. 20–26; v. 1; Acts xvi. 31. The article in the Nicene Creed is to be interpreted in agreement with Acts ii. 38: "Repent, and be baptized in the name of Jesus Christ, for the remission of sins:" faith is implied—baptism in the name of Jesus Christ being the exponent of faith. It is not the baptism in which the faith is professed, but the faith which is professed in baptism, which is the instrument of justification. In John's "baptism of repentance for the remission of sins" faith, according to that dispensation, was required, as indeed it always has been required for justification (Rom. iv.)—thus Paul says, "John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus." Thus the Romish dogma of baptismal justification is shown to be as erroneous as that of baptismal regeneration. The remission of sins is an act of grace conditioned on faith in the merits of Christ, which faith is *alone* in the work of justifying, though it may be preceded, accompanied, and followed, by repentance, baptism, hearing the word, prayer, and all such acts and exercises as are significantly styled "the means of grace." When we say that we believe in the remission of sins, we affirm our belief that God pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy gospel. The remission of sins witnessed by the Holy Spirit is the basis of all religious comfort and joy. *The resurrection of the body*.—In the English Book it reads "the resurrection of the *flesh*;" and so it does in the Greek and Latin copies of the Creed. This was designed to avoid an ambiguity in the word "body," by stating that the fleshly body is meant. Our flesh, that is, our corporeal system, shall be raised from the grave, by the Lord Jesus Christ, who shall change and fashion it like unto his glorious body—because "flesh and blood"—our body in its present gross and corrupt state—cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Thus we hold that "there shall be a resurrection of the dead, both of the just and unjust"—"all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation"—all "shall rise again in the resurrection at the last day." Acts xxiv. 15; John v. 29; xi. 24. *And everlasting life after death?*—This last article, in the regular formula, is simply, "And the life everlasting." The addition "after death" makes it more specific. As everlasting life in Scripture always means eternal blessedness, the framers of the Creed may have used it in that sense here; but as the resurrection includes both the just and the unjust, so both are destined to an eternal existence after death—that is, after the resurrection from the dead. Matt. x. 28; xxv. 46; Mark ix. 44,



*Ans.* All this I steadfastly believe.

*Ques.* Wilt thou be baptized in this faith?

*Ans.* This is my desire.

*Ques.* Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

*Ans.* I will endeavor so to do, God being my helper.

Then shall the minister say,

O merciful God, grant that the old Adam *in these persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

46; Rev. xx. 10; 2 Thess. i. 8, 9. That the souls of both the just and the unjust will survive the death of the body, and be in a state of conscious existence between death and the resurrection, is plainly declared in Scripture, and may be considered as comprehended in this article. Luke xvi. 19-31; 2 Cor. v. 1-10; Phil. i. 21-24. Pearson says, "The just after their resurrection and absolution shall, as the blessed of the Father, obtain the inheritance, and as the servants of God, enter into their Master's joy, freed from all possibility of death, sin, and sorrow, filled with all conceivable and inconceivable fullness of happiness, confirmed in an absolute security of an eternal enjoyment, and so they shall continue with God and with the Lamb forevermore." Luke xx. 36; 1 Thess. iv. 13-18.

*All this I steadfastly believe.*—This implies deliberation and settled purpose.

*Wilt thou be baptized in this faith?*—This question must be answered in the affirmative, as compulsory baptism is null and void.

*Wilt thou then*—As faith without works is dead, it is required that every one shall show that his faith is living and operative, by obedience. *Obediently keep*—Obedience is the only way in which we can keep—observe, Matt. xix. 17, 20; John xv. 10—the law, *God's holy will*—The fountain of authority. *And commandments*,—The expression of his will, as contained in the Bible. *And walk in the same*—Our duty is set forth under the figure of a course or way of life, and its discharge is the walking therein; it implies intelligent, specific, and progressive activity—which is also to be persevering—*all the days of thy life*.

*I will endeavor so to do, God being my helper.*—The word "endeavor" is probably here used as in our version of the New Testament, where it does not mean to attempt, or try, to do any thing, but to go about it earnestly, diligently, as in Eph. iv. 3; 1 Thess. ii. 17. The Protestant Episcopal Book says simply, "I will, by God's help." There will be no failure if we go about it trusting in the help of God.

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they*, being here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty, ever-living God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost: regard, we beseech thee, the supplications of this congregation; and grant that the *persons* now to be baptized may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the minister take each person to be baptized by the right hand; and placing him conveniently by the font, according to his discretion, shall ask the name; and then shall sprinkle or pour water upon him (or, if he shall desire it, shall immerse him in water), saying,

N., I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The minister may, at his discretion, lay hands on the subject, accompanying the act with a suitable invocation.

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*Then shall the minister*—If the candidate stands near the font, the water can be applied without any inconvenience, and the congregation can witness the solemn act.

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## SECTION IV.

### FORM OF THE RECEPTION AND RECOGNITION OF CHURCH-MEMBERS.

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*Form of the Reception and Recognition of Church-members.*—This office was inserted by order of the General Conference of 1870. It corresponds to the office of Confirmation in those Churches which use that rite—only the right-hand of fellowship is given in place of the laying on of hands. The passages usually cited for the laying on of hands in Confirmation (Acts viii. 17; xix. 6; Heb. vi. 2), have no reference to any such rite: they refer to the miraculous gifts of the Spirit, conferred by the laying on of the apostles' hands. The title of this office was so rendered that it may comprehend the case of those who were baptized in infancy, whose membership is thus publicly recognized, and the

THE minister shall cause the candidates to be placed conveniently before the congregation, and after baptizing any who may not have been previously baptized, he shall say:

Brethren, the Church is of God, and will be preserved to the end of time, for the promotion of his worship and the due administration of his word and ordinances—the maintenance of Christian fellowship and discipline—the edification of believers, and the conversion of the world. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God. But as none who have arrived at years of discretion can remain within its pales, or be admitted to its communion, without assuming its obligations, it is my duty to demand of these persons present whether they are resolved to assume the same.

Then shall the minister address the candidates, as follows:

Dearly beloved, you profess to have a desire to flee from the wrath to come and to be saved from your sins; you seek the fellowship of the people of God, to assist you in working out your salvation; I therefore demand of you:

Do you solemnly, in the presence of God and this congregation, ratify and confirm the promise and vow of repentance, faith, and obedience, contained in the baptismal covenant?

*Ans.* I do, God being my helper.

Will you be subject to the discipline of the Church, attend upon its ordinances, and support its institutions?

*Ans.* I will endeavor so to do, by the help of God.

The minister shall then say to the candidates:

We rejoice to recognize you as members of the Church of Christ, and bid you welcome to all its privileges; and in token of our brotherly love, we give you the right-hand of fellowship, and pray that you may be both numbered with his people here, and with his saints in glory everlasting.

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case of those who in riper years enter the Church by baptism. The language, for the most part, was taken from the Scriptures and the Liturgy, and is so plain as to need no comment. The prayer before the Lord's Prayer was transferred to this place from the office of Baptism of such as are of Riper Years.

The minister shall then say to the congregation:

Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ. Do all in your power to increase their faith, confirm their hope, and perfect them in love.

Then may follow a hymn suitable to the occasion (as 881-889), and the minister shall say:

Let us pray.

Almighty God, we thank thee for founding thy Church, and promising that the gates of hell shall not prevail against it. We bless thee for calling us to the fellowship of thy people, and for numbering us with the sons and daughters of the Lord Almighty. We especially praise thy name for enabling these thy servants to avouch the Lord to be their God. Help them to perform the promise and vow which they have made, to renounce the devil, the world, and the flesh; to believe the record which thou hast given of thy Son; and to walk in all thy commandments and ordinances blameless, to the end of their lives. May their communion with thy people be sanctified to their growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, being nourished and knit together, increasing with the increase of God. May thy people do them good, and may they prove a blessing to thy people. And grant, O Lord, that all who are here members of thy militant Church, through thy mercy, the merit of thy Son, and the grace of thy Spirit, may finally be made members of thy triumphant Church in heaven. *Amen.*

Almighty and everlasting God, Heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they, being born again, may be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and forever. *Amen.*

Our Father who art in heaven, hallowed be thy name;

thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

## SECTION V

### THE FORM OF SOLEMNIZATION OF MATRIMONY.

AT the day and time appointed for the solemnization of matrimony, the persons to be married (having been qualified according to law) standing together, the man on the right hand and the woman on the left, the minister shall say:

Dearly beloved, we are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is between Christ and his Church; which holy estate Christ adorned and beauti-

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*The Form of Solemnization of Matrimony.*—The language is well chosen. It implies a religious act—not merely a civil contract between the bridal pair—the Church becomes a party in the transaction. In primitive times both the Greek and Latin Churches had offices for this solemnity.

*Qualified according to law.*—The minister should not proceed a step without knowing that this is the case. *Standing together.*—Formerly the greater part of the service took place at the church-door—hence the expression, “the dowry at the church-door.” At the Reformation it was ordered that “the persons to be married shall come into the body of the church,” as was the custom among the ancients. This was designed to give solemnity to the rite. Our rubric omits this, as most persons prefer to have the service at the house of the bride. The old rubric speaks of their entering the church “with their friends and neighbors”—paranymphs and others who witnessed the ceremony. Our service supposes that such are present. *The man on the right hand.*—That being the most honorable place, as the man is the head of the woman. So among the Greeks and Latins. The Jews, in view of Psalm xlv. 9, place the woman at the right hand.

*Dearly beloved.*—The customary formula, embracing all present. The preface is very solemn—well adapted to suppress levity, which otherwise might be shown on such occasions. It is judiciously abridged from the service in the English Book, yet not so much curtailed as in the Protestant Episcopal Book. *We are gathered together here.*—This refers particularly to the minister and the bridal party—the “friends and neighbors” of those to be married. *These witnesses.*—All others who are present: the English Book has “in the face of this congregation”—supposed to be present in the church. The allusion to Gen. ii. 20-25; Eph. v. 22-33; John ii. 1-11; Heb. xiii. 4, is very pertinent. *Adorned and beautified.*—Rendered illustrious.

fied with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honorable among all men; and therefore is not by any to be enterprised, or taken in hand unadvisedly, but reverently, discreetly, advisedly, and in the fear of God.

Into which holy estate these two persons present come now to be joined. Therefore if any can show any just cause why they may not lawfully be joined together, let him now speak, or else hereafter forever hold his peace.

And also speaking unto the persons that are to be married, he shall say,

I require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed), that if either of you know any impediment why ye may not be lawfully joined together in matrimony, ye do now confess it; for be ye well assured, that so many as are coupled together otherwise than God's word doth allow, are not joined together by God, neither is their matrimony lawful.

If no impediment be alleged, then shall the minister say unto the man,

*M.*, Wilt thou have this woman to thy wedded wife,

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*Enterprised*,—Entered on rashly. Or—In the English Book “nor.”

*Unadvisedly*,—Without due consideration and counsel. The opposite is stated, and the terms are multiplied, for the greater clearness and emphasis.

*Therefore if any can show*—The challenge to the witnesses is in place—now is the time to make objections—now or never. The minister should pause a moment to see whether there are any objections.

*I require and charge you both*,—The charge to the parties is very solemn, as it should be. They may be conscious of impediments not known to others—e. g., relationship, as specified in the “Table of Kindred and Affinity” frequently seen at the end of Bibles and Prayer Books—only some allow of marriage with a deceased wife's sister and a deceased husband's brother. A previous marriage not dissolved by death or lawful divorce is also an impediment—as is the opposition of parents or guardians, in the case of minors; to which may be added such natural impediments as bar the due performance of conjugal duties. In all cases of this sort, marriage is *ab initio* null and void.

*M.*,—In the English Book it is *N.* (for *Nomen*, Name) here, as well as in the address to the woman. *M.* was probably put here

to live together after God's ordinance, in the holy estate of matrimony? Wilt thou love her, comfort her, honor, and keep her, in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

The man shall answer,

I will.

Then shall the minister say unto the woman,

N., Wilt thou have this man to thy wedded husband, to live together after God's ordinance, in the holy estate of matrimony? Wilt thou obey him, serve him, love, honor, and keep him, in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

The woman shall answer,

I will.

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for the sake of distinction. The minister should look the man in his face, and call him by his Christian name. To thy wedded wife,—An old idiom for "to be thy wedded wife"—Gen. xxxiv. 4, *et al.* Wilt thou love her.—This is put first, as love makes all else easy. So Eph. v. 25. Comfort—That is, "cherish," as in Eph. v. 29. Honor.—Properly specified, as her weakness and infirmity might breed contempt. 1 Pet. iii. 7. Keep.—Make all suitable provision for her maintenance—that is, "nourish her." Eph. v. 29. All other.—All others—polygamy and concubinage being forbidden by the gospel, as inconsistent with the intent of marriage.

Wilt thou obey him, serve him.—The woman is first asked if she will obey and serve her husband, as submission on her part is necessary to conjugal fellowship. Gen. iii. 16; 1 Cor. xiv. 34; Eph. v. 22-24; Col. iii. 18; Titus ii. 4, 5; 1 Pet. iii. 1-6. One of them must be head, and all nations and the dictates of nature agree that the man must be the ruling party. Ministers who are so foolish as to omit the words "obey him and serve him," at the request of a weak woman, deserve severe censure. Love.—The woman's love of her husband is reciprocal of his love of her; but it differs in its manifestation. If he proves unworthy of her love, she must show him benevolence in the absence of esteem. Honor.—According to his station, even though he may not personally prove an honorable man. Keep him.—She is to keep him, as he is to keep her. The man provides the means of living, and the woman disposes of them in the best way to promote domestic happiness.

I will.—Both the man and the woman should say this distinctly and audibly. This is sometimes called "The Espousal;" and in the English Book it is followed by the giving of the woman by the father or friend, and by the joining of hands, with the mutual

When the parties so desire, the man shall give unto the woman a ring; and the minister taking the ring shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand; and the man, holding the ring there, and taught by the minister, shall say,

With this ring I thee wed, and with all my worldly goods I thee endow: in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the minister say,  
Let us pray.

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stipulation, or covenant, made with each other—all of which is implied in our service, but not formally prescribed, because it was considered complex and unnecessary.

*When the parties so desire.*—The “ring ceremony” was omitted in our older books, but was introduced by order of the General Conference of 1866 for those who choose it. Dean Comber says, “Besides the pledge of our mouth there is a visible pledge also, namely, ‘the ring,’ which being anciently the seal by which all orders were signed, and all choice things secured, the delivery of this was a sign that the party to whom it was given was admitted into the nearest friendship and the highest trust, so as to be invested with our authority and allowed to manage our treasure and other concerns (Gen. xli. 42); and hence it came to be a token of love (Luke xv. 22); and was used in matrimony not only among the Jews and Gentiles, but the Christians also, who, in Clemens Alexandrinus's time, gave their spouse a ring to declare her worthy of the government of the family, and thus it hath been used ever since. And we may observe, the metal, of which this ring is made, is gold, to signify how noble and durable our affection is; the form is round, to imply that our respect shall never have an end; the place of it is on the fourth finger of the left hand, where the ancients thought was a vein which came directly from the heart, and where it may be always in view; and being a finger least used, where it may be least subject to be worn out. But the main end is to be a visible and lasting token and remembrance of this covenant, which must never be forgotten; and if in ordinary bargains we have some lasting thing delivered as an earnest or pledge and memorial, much more is it needful here; and to scruple a thing so prudent and well designed, so anciently and universally used, does not deserve our serious confutation.” This ceremony corresponds with the Roman coëmpcion—by which the man, as it were, purchased his wife. In the first Book of King Edward VI. there follows, “this gold and silver I thee give”—the man giving the woman a purse. In the English Book there is this clause, “with my body I thee worship”—that is, honor. Wheatly says, “By virtue of this marriage the woman has a share in all the titles and honors which are due or belong to the person of her husband.”

*With this ring I thee wed.*—Make a covenant with thee. *And with all my worldly goods I thee endow.*—This does not mean that he makes over to her a legal title to them, so that she can alienate them at her pleasure, but that she has the use of them in common with himself. Thus among the Romans, when the wife came to her husband's house she received fire and water, which were offered to her saying, “*Ubi tu Caius, ego Caia*: Where thou art Caius, I am Caia”—Where you are master, I am mistress. *In the name of the Father.*—This is a solemn ratification of the covenant, as entered into on the authority of the sacred Trinity. God himself witnesses and ratifies the act.

*Let us pray.*—The English Book requires the parties to kneel at the prayers,



Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever. *Amen.*

O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant between them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the minister join their right hands together, and say,

Those whom God hath joined together, let no man put asunder.

Forasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining hands, I pronounce that they are man and wife together, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And the minister shall add this blessing:

the minister standing; but this is not required in the Protestant Episcopal Book, nor in ours, as the ceremony is frequently performed where there is no convenience for kneeling.

*Isaac and Rebecca*—They are specified because Rebecca was the only wife Isaac had—the other patriarchs had each more than one wife.

*Then shall the minister join their right hands*—When he does this he should put his right hand upon theirs, and speak the words of ratification and publication in a firm, authoritative tone. He should pronounce the Christian names of the parties distinctly.

*In the name of the Father.*—By the authority and with the sanction of the Holy Trinity.

*This blessing*—The blessing which appropriately closes the service, being for the bridal pair, should be pronounced while the minister still holds their clasped hands. This concludes a perfect and exquisitely beautiful service, and it does not evince good taste nor due regard to law and order to substitute

God the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favor look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

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any other for it. In the Church of England office there are introits, psalms, prayers, and an exhortation, which have been properly omitted in the Protestant Episcopal Book as well as ours. As the wedded pair are likely to be somewhat embarrassed, the minister would do well at the close of the service to shake them by the hand, and wish them joy in a familiar tone, calling the bride by her newly acquired name.

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## SECTION VI.

### THE ORDER OF THE BURIAL OF THE DEAD.

THE minister, meeting the corpse, and going before it, shall say,

I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. John xi. 25, 26.

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*The Order of the Burial of the Dead.*—The rubric in the English Book forbidding the use of this office “for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves,” is properly omitted, as the office pronounces no sentence on the character of the person buried, those passages in the English Book which speak of him as a true Christian being also omitted.

*The minister, meeting the corpse.*—The words, “at the entrance of the churchyard,” in the English Book, are omitted from ours, as funerals frequently take place elsewhere. When the corpse is taken to the church, the minister should meet it at the entrance, and repeat the sentences going up the aisle. He should close them just as the bearers are putting the corpse upon the stools, which should be kept for the purpose in every church. While they are doing this, the choir may sing a suitable dirge or requiem—as also at the time of removing the body.

*I—Ego, emphatic. Am the resurrection and the life.*—The effect is placed, by metonymy, for the efficient. Christ has in himself the power by which the resurrection shall be effected, and he is the source of life to all that live upon the earth. Cf. Deut. xxx. 20; John v. 21. *Though he were dead.*—Even though he died—hinting, perhaps, at Lazarus, as the language was addressed to Martha at the grave of her brother. *Yet shall he live.*—Shall live—shall be raised again to life—implying the reunion of body and soul in the future state of eternal happiness, as contrasted with the “resurrection of damnation.” Cf. John v. 29. *And whosoever liveth, and believeth in me.*—And every one living who believeth on me. *Shall never die.*—Rightly rendered: cf. John iv. 14; viii. 51, 52; x. 28; xiii. 8. The believer shall never die, in the highest

I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though

sense—a spiritual and eternal death. Rom. vii. 9, 10; viii. 13; Rev. xx. 14. This is what is meant in the less exact rendering in the Collect, “shall not die eternally,” or as others, “forever.” In ver. 25 natural death is placed in opposition to the resurrection—“mortality is swallowed up of life.” Here natural death is ignored, as not worth noting; the short episode in the believer’s existence, during which the soul and the body shall be separated, is not worthy of being called death, in view of spiritual and eternal death, from which the believer in Christ is delivered. It is in Christ’s manner to rise from the natural to the spiritual, from the temporal to the eternal. Cf. John iv. 10, 13, 14; vi. 27, 35, 50, 51, 58. Wheatly: “He begins with the words which were spoken at first by the blessed JESUS, as he was going toward the grave of a beloved friend, with intent to comfort a pious mourner; words so proper to the occasion, that they have been used in the burial office of almost all Churches whatever. Aug. Verb. Apost. Sermon. 35. Durand. Rational. l. 7, c. 35. Eucholog. Offic. Exequ. pag. 527. Poor Martha’s affection and sorrow for her brother had almost swallowed up her faith in JESUS, and it is not unusual for the same passions still to prevail to the same excessive degree; but our Lord here comforts both her and us, by reminding us of his omnipotence, and absolute power to raise the dead, and restore them to life, as well in a natural as a spiritual sense. If, then, we can recover but the exercise of our faith, we shall be much more at ease; as remembering that the soul of our deceased friend, though parted from his body, is still alive, and that even his corpse, which we follow, shall live again as soon as ever Christ shall call it.”

*I know that my Redeemer liveth*,—As these words stand in the book of Job, they express his confidence in his own innocence and his ultimate vindication by God. They are referred by some to his assurance of deliverance in this world. But though he was restored to more than his former prosperity, he does not seem to have had any expectation of it—on the contrary, he considered himself fast wasting away to death. Job vii. 1–16; xiv. 13–15; xvii. 1, 11–15. The reference, therefore, it is thought, must be to the state after death. I am sure that I have a Vindicator, one who will in another state vindicate my integrity, however you may impugn it. *Goel* means one who ransoms or redeems, and so one who redresses wrongs. There is not probably any reference to the Levitical law of the redemption of the inheritance by the nearest kinsman, though that strikingly represents our redemption by Christ, who, in order to redeem us, became our Elder Brother. In the Old Testament God is frequently styled our Redeemer, because he delivers his people from their enemies and their troubles. Job uses the word in that sense—referring to the final deliverance. *And that he shall stand at the latter day upon the earth*;—Not the day

after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. Job xix. 25-27

We brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the

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of Christ's manifestation in the flesh, but the last day when God shall come to judge the world. The phrase *al apha* occurs also in Job xx. 11; xxi. 26; xxii. 24; xxxix. 14; xli. 25 (33 Eng.)—it means literally, "on the dust," that is, the dried surface of the earth, as distinct, especially from the water, as in Job xli. 33, and from the rocky, solid portions; hence *apha* is applied to the dry earth out of which man's body was made, Gen. ii. 7; the sand in which the ostrich deposits her eggs; the surface of the earth in which the dead are interred. Job xx. 11; xxi. 26. Job chose this expression because he expected soon to be laid in the dust, and to remain there till the last day. His Redeemer will stand upon the earth—upon the very dust from which he should be raised. He will stand up as a deliverer. *And though after my skin worms destroy this body*,—Job speaks of worms feeding on man's flesh while living (Job vii. 5), and after death in the grave. Job xvii. 14; xxi. 26; xxiv. 10. It is quite likely that worms infested his body, and were eating his denuded flesh, and would complete the work in the grave. He does not allude to any particular grave-worm. In this passage he does not mention worms at all—perhaps they are not implied—it is simply "they destroy," which may be impersonally construed—this body be destroyed. Indeed, "body" is not in the Hebrew—though after my skin is no more, this is destroyed—pointing to his wasted frame—this which is left, which hardly deserves the name of body. *Yet in my flesh shall I see God*:—*Mibbeshai* may mean "out of my flesh;" and so some refer it to his seeing God in a disembodied state; but the reference to his Redeemer as standing upon the earth, and to the last day—as well as the fact that he would naturally speak of the body as sharing in the redemption, as it had been so humbled and wasted by disease—favors the construction, "from my flesh"—from his body raised from the dust, and again inhabited by his soul—looking out from it shall I see God. In what sense the ancient believers expected to see God in a future state cannot be determined; yet they did expect to enjoy the vision of God. Ps. xvii. 15. It is not necessary to suppose that they meant God incarnate. *Whom I shall see for myself*,—As vindicating my innocence, and defending my rights. *And mine eyes shall behold, and not another*.—Not a stranger. I shall not see him merely by proxy, but with my own eyes. He dwells upon it with the emphasis of repetition, which favors the marginal rendering of the next clause: "my reins within me are consumed with earnest desire for that day."

*We brought nothing into this world*,—The original, literally rendered, is, "For we brought nothing into this world: certain that

Lord hath taken away: blessed be the name of the Lord. 1 Tim. vi. 7; Job i. 21.

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we can carry nothing out." *The Lord gave, and the Lord hath taken away.*—Though Job acquired his property by the usual means of acquisition, yet he attributed all to Jehovah, as he alone gives us the power to get wealth, and build up a family in the world: so, though Satan as an invisible agent, and men, and the elements of nature, had bereft him of his family and possessions, yet he attributes it to Jehovah, because it took place by his permissive providence. Though God is not chargeable with the moral evil involved, yet as he could have prevented the occurrence of Job's misfortunes, he is represented as doing what he did not prevent. There were wise and benevolent reasons for this which Job could not see at the time, but his confidence in God induced him to submit patiently to his dispensations—nay, more, to exclaim, *Blessed be the name of the Lord.*—The name of Jehovah is Jehovah himself, as his attributes are manifested in his works and word. However mysterious, therefore, any event may be—as some sad bereavement—yet we may be sure that the design is wise and good, because we know that he is wise and good, as well as all-powerful, who ordered or permitted its occurrence. "Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy." James v. 11. Wheatly says: "The next grace to be exercised at this time is *patience*, which, upon these occasions, is often violently assaulted by worldly considerations; for when we reflect on *our own* loss in being deprived of a friend; or descend lower, to reflect upon the comforts of the world which *he* hath left behind him, our passions are apt to overflow. But here a third sentence comes in to allay both these griefs. We have lost, perhaps, a tender, dear, and useful friend; but what then? we brought no friends with us into the world, nor can we carry them out from hence. They were given us by God, who can raise up others in their stead; and they are taken away by him, to wean our affections from any thing here. We should, therefore, rather bless the Giver for the time we have enjoyed them, than murmur at his taking them, after he has lent them us so long. Again, as to our friend, it is true, he is going naked to the grave: but alas! he goes no otherwise than he came; for (saith the Wise Man) *as he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labor, which he may carry away in his hand.* Eccl. v. 15. *He shall carry nothing away with him* (saith the Psalmist) *when he dieth, neither shall his pomp follow him.* Ps. xlix. 17. Whatever he had, or possessed here, was only useful to him so long as he stayed: where is the misfortune then, if, upon removing from hence, he leaves that behind him, which will be of no service to him in the place he is going to? Whilst he was engaged on this stage of the world, God furnished him with a habit suitable to the part which he expected him to per-

After they have come into the church or house, shall be read  
Psalm xc.

Lord, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction; and sayest, Return, ye children of men.

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form: shall any of us therefore think it strange, that the actor is undressed when his part is done?"

*Psalm xc.*—The title of this Psalm is, "A Prayer of Moses the man of God." It is supposed to have been written by him near the close of his life, after all but two whom he brought out of Egypt had died in the wilderness. The tenor of the Psalm agrees with this. In the first eleven verses he descants upon the mortality of man, and then closes with earnest prayer. Moses is called "the man of God" in Deut. xxxiii. 1; Josh. xiv. 6; Ezra iii. 2. He is so styled because he was in the special service of God; Elijah, Elisha, and Timothy are so styled.

*Lord,—Adonai, Master, Sovereign.* *Thou hast been our dwelling-place*—*Maon* means a dwelling, a habitation, a home. The Israelites had wandered nearly forty years in the desert, and their fathers, from the time that Abram left Haran, had lived in tents, as pilgrims and strangers upon the earth; but the presence of God with them made every place a home. Cf. Ps. lxxi. 3. Hence he says *in all generations*.—Literally, "In generation and generation"—that is, in one generation after another.

*Before the mountains were brought forth*,—Literally, "Before the mountains were born, and thou hadst brought forth the earth and the world, and from age to age, thou art God." The mountains are spoken of in Scripture as very old—poetically "everlasting." Gen. xlix. 26; Hab. iii. 6—yet they and the earth of which they form a part were produced by God, who therefore existed before they were brought into being—they are not eternal, but their Creator is. *The earth* is the globe, contrasted with heaven—*the world* is the earth, viewed as habitable. As God existed "in the beginning," so his existence is perpetuated without change from age to age. Cf. Ps. xli. 13. *Thou art God.*—*El*, the Almighty, the powerful One. Being omnipotent, nothing can affect his existence. This passage sets forth the continuity of his being—his immutability, rather than his eternity—which, of course, is implied. If he existed before creation, it is easy to conclude that he had no beginning of days, and will have no end of time. Generation after generation passes away—age after age completes its round—but he remains the same.

*Thou turnest man to destruction*;—Literally, "Thou wilt return man to dust, and thou hast said, Return ye sons of man." "Turnest" and "return" are from the same root. It occurs twice in Gen. iii. 19, to which Moses seems to allude: "In the sweat of thy

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood: they are as a sleep: in the morning they are like grass which groweth up.

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face shalt thou eat bread, till thou *return* unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou *return*." "Man," in the former clause, is *Enosh*: in the latter "men" is *Adam*, as in Ps. viii. 4. *Enosh* is generally rendered miserable, or mortal man—denoting the species. *Adam* indicates his origin from the earth. "Then shall the dust return to the earth as it was." Eccl. xii. 7.

*For a thousand years*—Alluding, perhaps, to the utmost limit of man's life in antediluvian times. *In thy sight*—In thy eyes—or thy estimation. *Are but as yesterday when it is past*,—Literally, "As the day yesterday when it shall pass by"—that is, though it may seem to have some length before it comes, after it is past it seems to be very short. Peter says, "One day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 8. *And as a watch in the night*.—Before our Lord's time the Jews divided the night into three watches. Ex. xiv. 24; Judg. vii. 19. A watch, therefore, was four hours—only a sixth part of a natural day. The life of Methuselah, in God's sight, was but as this short time.

*Thou carriest them away as with a flood*:—All this, in the Hebrew, is one word, *Zeramtam*—Thou hast poured them out—thou hast flooded them—that is, overwhelmed them with a flood, which has swept them away. There is no necessity of referring this to the general deluge—there may be a reference to the sweeping plagues by which the Israelites were carried off in the wilderness—but

Time, like an ever-rolling stream,  
Bears all its sons away.

*They are as a sleep*:—The watch in the night suggested sleep, to which human life may well be compared. Before we are aware that we have slept, our sleep is gone—so before we are truly conscious that we are alive, we cease to live. The actions of men, too, are like the vagaries of sleep—dreamy and unsubstantial. *In the morning they are like grass which groweth up*.—*Chatzir* is rendered "grass" in Job xl. 15; Ps. civ. 14; "leeks," Num. xi. 5; "herb," Job viii. 12—the "flag" being comprehended in it. It means such herbage, including grass, the flowers of the field, etc.—as grows up fresh and fair, when nourished by the dews of the night, in the morning, before the burning heat of the sun comes upon it. *Chaloph* ("groweth up") must mean here what it means in the next verse, where it is contrasted with "cut down and withereth." If the idea of change is attached to it, it is only that of being revived by the dew, which makes it grow.

In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years as a tale that is told.

The days of our years are threescore years and ten;

*In the morning it flourisheth*,—The herbage, as the emblem of man, blossoms, and *groweth up*;—Looks fresh and fair, as in ver. 5. *In the evening it is cut down, and withereth*.—Not by the scythe of the mower, but by the scorching heat of the sun and the burning wind from the desert—with which the Israelites were familiar. “As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone.” Ps. ciii. 15, 16. “He cometh forth like a flower, and is cut down.” Job xiv. 2. “All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth.” Isa. xl. 6-8. “As the flower of the field he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth.” James i. 10, 11.

*For we are consumed*.—Destroyed—caused to pass away by plagues, diseases, etc. The same word is rendered “spend” in ver. 9. *By thine anger*.—Displeasure—the word used Ps. xc. 11—which refers to the destruction of the Israelites in the wilderness. *And by thy wrath*.—Fury—a stronger term than anger. *Are we troubled*.—Terrified—destroyed with overwhelming terror—a stronger word than consumed.

*Thou hast set our iniquities before thee*.—Old version, “misdeeds”—wrong-doings. They are not only known to God, but he takes knowledge of them, in order to punish them. The next clause strengthens the assertion. *Our secret sins in the light of thy countenance*.—God’s face is the sun, in whose light all our secrets are seen. “That which doth make manifest is light.” Our sins incur the wrath of God, and that brings death. Gen. ii. 17.

*For all our days are passed away in thy wrath*.—Literally, “Turned”—turned away, passed away—corresponding to “spend” in the next clause: “wrath”—a different word from either of those words in ver. 7—means rage, the overflowing or outpouring of wrath. The anger of God for our sins sweeps away our lives. *We spend*.—The same word as that rendered “consumed” in ver. 7—we consume *our years as a tale that is told*.—Margin, “as a meditation”—as a thought. Our years are spent as quick as thought.



and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

*The days of our years are threescore years and ten;*—Literally, "The days of our years—in them are seventy years." We count life by days as well as years. Years in the retrospect seem but days. Gen. xlvii. 9, 28. In the book of Genesis may be noted the gradual shortening of human life. Moses and some of his contemporaries lived over a century; and so do some now—but very few. *And if by reason of strength*—And if by might eighty years—in consequence of a vigorous constitution. *Yet is their strength*—Literally, "Even their pride"—that of which they are proud, viz., their longevity—which was highly prized by the Israelites: old men are apt to attribute their long lives to their own superior vigor and prudence. But it is nothing to be proud of, seeing that it is *labor and sorrow*;—Literally, "Labor and iniquity"—here put for the fruit thereof, weariness and sorrow. Cf. Eccl. xii. 1-7. *For it is soon cut off, and we fly away.*—For it (life) soon passeth over, and we fly away.

*Who knoweth the power of thine anger?*—Literally, "Who knoweth the force of thine anger, and as thy fear thy rage?" The sense seems to be, Who knoweth the force of thine anger, and thy wrath according to thy terribleness? Thus the clauses are balanced, according to the style of Hebrew poetry: the "anger" in the former clause corresponding to the "wrath" (or rage, as in ver 7) of the latter; and the "force" in the former to the "terribleness" in the latter. Not only do not men generally fail to regard this, but they cannot know it. They witness displays of anger and wrath in the destruction of our race; but there are reserves of it in God which no mortal can comprehend.

*So teach us to number our days,*—Literally, "To number our days, thus cause us to know." The word rendered "teach" is the same as "knoweth" ver. 11; and the adverb "so," or thus, seems to refer to the knowledge of God's wrath in that verse. In view of the brevity and misery of life, and its tremendous issues, enable us to make a proper estimate of it, that we may not be engrossed with its vanities. *That we may apply our hearts unto wisdom.*—Literally, "And we shall bring the heart wisdom." The heart in Scripture is the seat of intelligence, as well as emotion. About this time Moses prayed for the Israelites, "O that they were wise, that they understood this, that they would consider their latter end." Deut. xxxii. 29. Wisdom consists in the proper application of knowledge. To form a just estimate of life, and to act accordingly, is true wisdom. God must teach it. 1 Kings iii. 9; Prov. xvi. 21, 23.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

*Return, O Lord.*—Return, Jehovah—in mercy. Ex. xxxii. 12. *How long?*—The language is elliptical and abrupt—expressive of powerful emotion. Until when wilt thou protract thy wrath? Ps. vi. 3. *And let it repent thee concerning thy servants.*—God is said to repent when he changes his course of conduct toward repenting sinners: they change their attitude toward him, and he changes his attitude toward them. This implies no change in the divine character, or in the principles of the divine government—but just the reverse. Ps. xviii. 25, 26. Thus God's immutability, which precludes his repentance, in the sense of changing his nature and principles of government (Num. xxiii. 19), causes him to repent, in the sense of changing his dispensations to suit the varying conditions of his creatures. Asaph, referring to the times and circumstances of this Psalm, gives a luminous commentary on this passage. Ps. lxxviii. 31–39.

*O satisfy us*—Replenish us. *Early*—Literally, "In the morning." Most of those for whom Moses prayed were young—their fathers having perished in the wilderness; hence he prays that in the morning of their lives they might be replenished *with thy mercy*;—With thy goodness. God's benignity supplies all temporal and spiritual wants, and satisfies the soul, which nothing beside can do. *That we may rejoice and be glad all our days.*—Literally, "And we will shout for joy, and be glad in all our days." The combination of terms expresses the highest kind of enjoyment. So Ps. xxxii. 11. God's blessing can secure to us happiness in the beginning and in the decline of life, and through every intervening stage.

*Make us glad*—The echo of ver. 14. *According to the days*—Time, measured by days. *Wherein thou hast afflicted us*,—Humbled us. *And the years*—A stronger term than days, but meaning the same—perhaps alluding to the forty years of wandering in the wilderness. *Wherein we have seen evil.*—Experienced evil. As we have had a long season of trouble, let us have a long season of enjoyment. And so they had—in Canaan. In the Song of Moses, Deut. xxxii. 17, the same peculiar poetical form of the words for days and years is found as here.

*Let thy work appear unto thy servants*,—The work of mercy—redeeming them from all their troubles. Hab. iii. 2. *And thy glory*—Or majesty—the display of the divine perfections in their

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Then shall follow the Lesson, 1 Cor. xv. 20-58, or the following abridgment:

Now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

behalf. *Unto their children.*—Their sons—posterity. The verbs are in the future tense, being at once precatory and predictive.

*And let the beauty*—The splendor, favor. This signifies the glory, or majesty, of ver. 16. It is the majesty of grace—attractive, delightful—not terrible and dismaying. It is like the Shekinah, which shines with a mild resplendency. So Ps. xxvii. 4, where the same word occurs. *And establish thou the work of our hands upon us*;—God's work, ver. 16, does not supersede theirs; he works for them, therefore they can work, and that to purpose. God's work establishes theirs. *Yea, the work of our hands establish thou it.*—This repetition of emphasis expresses intenseness of desire.

*Then shall follow the Lesson, 1 Cor. xv. 20-58, or the following abridgment:*—The portions omitted in the abridgment are here inserted in brackets, as they are embraced in the comments.

(20.) *Now is Christ risen from the dead.*—In the former part of this chapter, the apostle, having established the fact of Christ's resurrection, argues the absurdity of denying the resurrection of his people, and now proceeds to show its certainty and its glorious character. "But now"—as the case stands—"is Christ risen from the dead." *And become the first-fruits of them that slept.*—The words "and become" are not in some MSS., nor in the Vulgate, and other versions and Fathers—they seem to embarrass the sense. To rise from the dead is to rise from among the dead—from the state of death. The apostle alludes to the offering of the first-fruits of the harvest at the Passover—a sheaf of barley—which betokened the coming harvest. Thus the resurrection of Christ guarantees the resurrection of his people. Death is spoken of as a sleep, because of the peaceful end of the good—because they have no more concern with the cares and labors of earth than those who are asleep—and because of the hope of the resurrection. Render, "those who have slept." All who were raised from the dead before Christ, died again—he, "being raised from the dead, dieth no more." (21.) *For since by man came death,*—Through the fall of the first man, death came into the world, and hath passed upon all men. Rom. v. 12. *By man came also the resurrection of the dead.*—Though Christ, the second representative man, is the resurrection of the dead—of all the dead—the good to life, the bad to condemnation; but of the bad the apostle does not speak particularly in this discourse. Rom. v. 17. (22.) *For as in Adam*

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be

*all die*,—This repetition not only emphasizes the preceding, but also defines who the “man” is in each case, and the extent of the influence of each, viz., to all mankind. As all die by Adam in consequence of his fall, so all will be raised from the dead by Christ in consequence of his mediation. It does not follow that all will be raised to eternal life in heaven—we are elsewhere told that some will “awake to everlasting life, and some to shame and everlasting contempt.” Dan. xii. 2. (23.) *But every man in his own order*:—But each is raised in his proper turn. *Christ the first-fruits*;—Christ is raised first as the pledge of the general resurrection. *Afterward they that are Christ's at his coming*.—At his second advent, all his followers will be raised. The wicked will be raised at the same time; but the scope of the apostle's discourse does not embrace them. Cf. John v. 28, 29; Acts xxiv. 15; Rev. xx. 11–15. (24.) *Then cometh the end*.—Then is the end. At the coming of Christ this world will end, and with it, of course, the probationary state. *When he shall have delivered up the kingdom to God, even the Father*;—The mediatorial kingdom. Matt. xxviii. 18. As the president of a Roman province, having finished his term of government, restored it to the emperor, whose imperial sway was thenceforward exercised over the province without such intervening authority. *When he shall have put down all rule, and all authority and power*.—When he shall have abolished all hostile agencies—quelled the rebellious powers of darkness. Eph. vi. 12; Col. ii. 15. “Rule” is put for rulers, or princes; “authority,” for those who usurp it; and “power,” for those who exercise it. (25.) *For he must reign*.—His mediatorial government cannot end till he has accomplished this undertaking, which was predicted. Ps. cx. 1. *Till he hath put all enemies under his feet*.—All the enemies—viz., those spoken of in the preceding verse. The allusion is to conquerors who put their feet on the necks of their vanquished foes in token of their subjugation. Josh. x. 24; Mal. iv. 3. (26.) *The last enemy*.—Death is the last enemy that shall be put down—the same word as in ver. 24. Death is here personified, and is represented as one of the powers which must be subdued by Christ before he can deliver up the mediatorial kingdom to the Father. Death is abolished by the resurrection—thus Christ is the “death of death.” Death is an enemy which is feared by all, and can be overcome only by Christ. Rom. v. 14; Heb. ii. 14, 15. (27.) *For he hath*

destroyed is death. For he hath put all things under his feet. [But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that

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*put all things under his feet.*—This is quoted from Ps. viii. 6, where it is spoken of Adam (*cf.* Gen. i. 26–28), but is referred to the second Adam—the great representative of our race—in Heb. ii. 8; *cf.* Matt. xxi. 16. *But when he saith,*—The Psalmist, in the passage just quoted. *All things are put under him.*—That all things are subjected. *It is manifest that he is excepted, which did put all things under him.*—It is plain that this is with the exception of him who put all things under him. The apostle says this is plain; but he considered it expedient to say so, lest some might suppose that in the mediatorial arrangement the Father was in some respect under the dominion of the Son. He hardly intended—as Theophylact thought—to guard the Greeks from supposing that he was teaching a notion like their absurd fable of Jupiter dethroning his father Saturn. (28.) *And when all things shall be subdued unto him,*—The same word rendered “put under” in ver. 27. *Then shall the Son also himself be subject unto him that put all things under him,*—Both verbs are the same as that in the first clause—“subject” may have been used in all the places. *That God may be all in all.*—The all in all. That, without any mediatorial vice-royalty, the Triune God may be the sole Sovereign of the universe. This does not imply that the humanity of Christ will be annihilated—that is “alive forevermore.” “The God shines gracious through the Man.” Nor is this inconsistent with the language of Peter, who speaks of “the everlasting kingdom of our Lord and Saviour Jesus Christ,” 2 Pet. i. 11; for that “kingdom shall know no end”—though its mediatorial administration shall cease after the resurrection, as there will be no more necessity for the exercise of the regal functions of mediation than there will be for the exercise of the prophetic and priestly. Yet the glorified humanity will be forever in hypostatic union with the Eternal *Logos*, who with the Father and the Holy Ghost liveth and reigneth forever. *Cf.* Rev. iii. 21. The humanity of Christ will forever be an object of love and admiration to all the redeemed, as his divine nature will be the everlasting object of adoration and praise. But there will be no need for a provincial administration when the imperial government shall be directly extended to all parts of the empire. All the loyal subjects are under the immediate government of the Supreme Potentate; and all the incorrigible rebels are subdued, and cast into the prison of perdition. In the mediatorial kingdom Christ was “the all in all”—the sole Sovereign of all believers, Col. iii. 11; *cf.* Eph. i. 23, reigning as God-man with

God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

a delegated authority, Matt. xxviii. 18; Phil. ii. 5-11. In the everlasting kingdom of glory he will reign with the Father and the Holy Ghost "over all, blessed forever." (29.) *Else*—For otherwise. Here the apostle reverts to ver. 23—all between being parenthetical. *What shall they do*—How will they be indemnified. *Which are baptized for the dead*,—For the state of the dead—as in the days of persecution many were doomed to martyrdom just as soon as they were baptized—the font and the stake were close to each other. *If the dead rise not at all?*—If there be no after-state of existence in which the "sufferers in his righteous cause" shall be rewarded. The apostle, like Christ, in Matt. xxii. 31, 32, comprehends the future state in the article of the resurrection of the dead—the future state of blessedness being revealed under that condition. There can be no life of the soul after the judgment, if there be not the resurrection of the body. Men acted a preposterous part in submitting to baptism, with a knowledge that it would entail instant martyrdom, if they were not assured that they would be rewarded in another state of existence. The clause, "if the dead rise not at all," is joined by some to the succeeding; but it probably belongs to the former clause, being introduced to connect more closely this verse with ver. 23. *Why are they then baptized for the dead?*—Why also are they baptized for the dead? This is not a mere repetition for emphasis. The present participle is used in the preceding clause—who are being baptized—and refers particularly to the parties who submit to baptism: in this clause it is the present tense passive, and refers to the ordinance as administered by others—as if he had said: Why are they submitting to baptism, and why are others administering it, when the certain consequence will be death, if there be no after-state of existence? This is confirmed by what follows. (30.) *And why stand we in jeopardy every hour?*—Why also do we apostles put our lives in peril every hour?—that is, constantly—by preaching the gospel—if there be no reward for us in another life? Cf. Phil. iii. 10, 11. (31.) *I protest by your rejoicing*—The order of the original is this: "Day by day I am dying—yea, by my boasting as to you in Christ Jesus our Lord." This is an expansion and personal application of ver. 30. We apostles put our lives in peril every hour in preaching the gospel—day by day, I myself am dying—am exposed to death—have the sentence of death over me, 2 Cor. i. 8-10—as surely as I glory over you in Christ Jesus my Lord, as the fruit of my labor. How absurd for me thus to expose myself for you, if neither you nor I will be raised from the dead! Cf. 1 Thess. ii. 19, 20; Phil. iii. 20, 21; iv. 1. Flaccas says, "Every

If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die. Be

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day, rather every hour, I anticipate death; enduring many deaths before that last one comes." (32.) *If after the manner of men*—If as a man forced to contend with wild beasts in the amphitheater. *I have fought with beasts at Ephesus*,—I have fought with wild beasts at Ephesus—alluding, apparently, to the perilous persecutions which he had recently endured in Ephesus, where his life was in jeopardy. Acts xix. 23-34; 2 Cor. i. 8-10; 1 Cor. xvi. 8, 9. Theophylact says, "He calls his contest with the Jews, and with Demetrius the silversmith, fighting with wild beasts." Ignatius, in his Epistle to the Romans, uses the word in the figurative sense: "From Syria even to Rome, I fight with wild beasts, both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who when they receive benefits, show themselves all the worse." This figurative use of the word is the more remarkable, as he was anticipating a real fight with wild beasts, being called to undergo that form of martyrdom—to which he frequently alludes, e. g., in his Epistle to the Trallians, chap. x.: "Why do I long to be exposed to the wild beasts? Do I therefore die in vain?" Cf. Ign. Epis. to the Ephesians, chap. i., and to the Smyrneans, chap. iv. Cruel men are called wild beasts; Titus i. 12; Josephus, Wars, i. 30.3. Lucian: "For I am not to fight with ordinary wild beasts; but with men insolent, and hard to be convinced." Many ancients and moderns suppose Paul alluded to a literal fight with wild beasts at Ephesus; and it is perhaps too much to say that this could not have been the case, as he was a Roman citizen—for it is likely that in times of furious persecution that was not regarded. But one would think Luke would have mentioned such a notable occurrence if it had taken place at Ephesus. *What advantageth it me, if the dead rise not?*—What profit is it to me, if the dead rise not? The present is put for the future—if the dead are not to rise. Some join this clause to the next: If the dead rise not, *let us eat and drink; for to-morrow we die*.—But the common punctuation makes good sense: Why should I expose myself to death in these terrible forms, if there is nothing after death? Surely there is no advantage in that. He then cites the Epicurean maxim, which, as a proverbial saying, needed no introductory clause. It is taken *verbatim* from Isa. xxii. 13—where the scoffers are represented as saying in derision of the prophecy concerning the destruction of Jerusalem, "Let us eat and drink, for to-morrow we die"—that is, very soon. Cf. Wisdom ii. 1-9, where the disbelievers in a future state use similar language. Kindred sayings are found in heathen authors. By death is here meant annihilation—for the *post-mortem* existence of the soul is a pledge of the revivification of the body, as without that the man is not complete. If there be no future state, it is the part of prudence to

not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.] But some man will say, How are the dead raised up? and with what body do they come? Thou

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enjoy all that this world can afford—at least, to avoid all such profession and practice as will involve one in trouble and a premature death. The apostle here closes his *argumentum ad absurdum*. (33.) *Be not deceived*:—Avoid the company of false teachers, lest ye be led away with their errors, and fall into sin, because *evil communications corrupt good manners*.—This is quoted *verbatim* from the Thais of Menander—except that the poet, for the sake of the meter, has *chresth'*, instead of *chresta*. Euripides also has the same saying. The word *homiliai*—whence our word “homilies”—means all kinds of familiar intercourse, as well as discourses. *Ethe* means morals, as well as manners—conduct. The mind is as liable to be seduced into error as the heart into sin, and the latter generally follows the former; hence the caution against being deceived by false teachers. Matt. vii. 15; xxiv. 4; Heb. xiii. 9; James i. 16; 2 John 10, 11. (34.) *Awake to righteousness*,—Wake up rightly—as it is proper that you should. *Eknepho* means to wake up as from a drunken sleep. The fallen Corinthians had been, as it were, intoxicated by the false teaching to which they had listened. It was necessary to waken them up from their stupor. *And sin not*;—By embracing the false doctrine in question, which in itself is a sin, because it contradicts the truth of God, and leads to immoral practices—as those who deny a future state will be very apt to throw off the restraints of religion, as some of the Corinthians had done. *For some have not the knowledge of God*:—Literally, “For some have ignorance of God.” They knew not his moral perfections, which demand a future state of retribution—nor his natural perfections, which can bring it to pass. So our Lord reproached the Sadducees, who denied the resurrection: “Ye do err, not knowing the Scriptures, nor the power of God.” Matt. xxii. 29. *I speak this to your shame*.—Because they had had the means of this knowledge. It was indeed shameful in them to allow themselves to be led away into the darkness of error and sin, after having been enlightened by the gospel. (35.) *But some man will say*,—The apostle now proceeds to meet the cavils of an objector—such, no doubt, as the Corinthians had reported to him. Cf. ver. 12. *How are the dead raised up? and with what body do they come?*—How can the dead be raised up? How is it possible that men can live again after they are dead? “The present of the indicative,” says Mac-knight, “is used, as in ver. 12, for the present of the subjunctive.” The question does not refer to the manner in which the body shall be raised, but to the possibility of a *post-mortem* existence. And if this is possible, then the second question is, With what kind of body do the dead come out of their graves? The objector does not



fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one

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use the present tense for the future: he speaks of the resurrection as a doctrine, without regard to the time of its occurrence as a fact. (36.) *Thou fool,—Aphron—Mindless—Simpleton.* The word has the accessory idea of moral defect, like the Hebrew *nabal*, for which it stands in the LXX. of Ps. xiv. 1. It is used in 2 Cor. xi. 16, and Eph. v. 17, where it is rendered “unwise,” and in 1 Pet. ii. 15, where it is rendered “foolish.” It is very foolish to deny a thing simply because one cannot comprehend it. *That which thou sowest is not quickened,—made to live—except it die:—*In a popular sense it is said to die when the body of the grain rots in the ground to afford nutriment to the future plant. By saying “thou sowest” he appeals to the experience of the objector himself. (37.) *And that which thou sowest, thou sowest not that body that shall be,—*The future body. *But bare grain,—*The naked seed. *It may chance of wheat, or of some other grain:—*It may happen to be of wheat, or of some of the rest—as barley, rye, etc. (38.) *But God giveth it a body as it hath pleased him,—*He calls the future growth—stem, leaves, etc.—a body, and the direct agency of God is noted in its production from the seed. *And to every seed his own body.—*The translators of the Bible use the old form “his” for the possessive neuter “its.” Neither Paul nor Moses (Gen. i. 11, 12, 24, 25) believed in the transmutation of species. It does not please God to let a barley-plant spring from a wheat-seed. Great as is the difference between the seed and the plant, they are always of the same species. As the rotting of the seed of wheat does not result in its annihilation, or change of nature, so the dissolution of the body of man in the grave will not result in its extinction, or in the reproduction of any thing but a human body, though it may differ as much from the body that was buried as the plant differs from the seed which was sown. The apostle does not seem to inculcate the notion that there is a germ in the human body, like the germ in the grain of wheat, from which the resurrection-body shall spring, as the plant springs from the germ. The body after death is resolved into its fourteen constituent elements—not one is destroyed, but not one remains exempted from the common fate. The rabbins speak of an incorruptible germ, called *luz*, from which the future body is to spring; but no one has ever discovered this wonderful germ. (39.) *All flesh is not the same flesh:—*The apostle proceeds to notice the divine power displayed in the animal world, as before in the vegetal. Flesh is various—not all of one kind. *But there is one kind of flesh—*Literally, “But there is indeed one of men,

kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. [There is a natural body, and there is a

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and another flesh of beasts, and another of fishes, and another of birds." Flesh here comprehends all the constituent parts of an animal body. (40.) *There are also celestial bodies*,—Sun, moon, and stars, ver. 41. *And bodies terrestrial*:—He alludes perhaps to mineral formations, as distinct from animals and vegetals, spoken of before. *But the glory*—Literally, "But of one kind, indeed, is the glory of the heavenly, and of another kind of the earthly." There is a beauty in earthly objects (Matt. vi. 28, 29; 1 Pet. i. 24), but it is different from and surpassed by that of the heavenly orbs—which, moreover, differ among themselves. (41.) *There is one glory of the sun*,—Literally, "There is one glory of sun, and another of moon, and another glory of stars: star, indeed, differeth from star in glory." All possess glory; but how different in degrees! (42.) *So also is*—So also the resurrection of the dead. That is, these natural phenomena illustrate what will take place in the resurrection of the dead. There will be as great a difference between the mortal and the immortal body as there is between the seed and the plant which springs from it—to which illustration Paul now reverts. *It*—The body, ver. 35. *Is sown*—A beautiful metaphor: laid in the grave, as grain is sown in the ground. *In corruption*,—Perishable. *It is raised in incorruption*:—Imperishable, ver. 50–54. (43.) *It is sown in dishonor*,—Deformed, degraded. It is called "our vile body," our humbled body, Phil. iii. 21. On account of sin it has been doomed to this degradation. *It is raised in glory*:—Glorious, like the glorified body of Christ. Phil. iii. 21; cf. Dan. xii. 2; Matt. xiii. 43; xvii. 1, 2. *It is sown in weakness*,—Feeble: the little strength which man has is soon exhausted, and he is laid in the grave utterly powerless. *It is raised in power*:—Powerful—capable of performing whatever the soul may desire: there will be nothing to weaken its immortal vigor. (44.) *It is sown a natural body*,—A psychical, animal body—a body like that of the inferior animal creation, having gross flesh and blood, with animal propensities, which must be gratified till death closes the scene. *It is raised a spiritual body*.—A pneumatical body—adapted to the

wants of the *pneuma*, the spirit—hence called spiritual: not in opposition to material, as its substance will be still matter, though highly sublimated—it is a body, not a spirit. Water is essentially the same in its various solid, fluid, and gaseous states—but how different is vapor from ice! The caterpillar—ugly, weak, and short-lived—passes into its tomb as a chrysalis, and emerges from it as a butterfly, beautiful, sprightly, as it ranges full of life in the sun and air. Yet it is the same animal—no other can be developed from its larval state; yet how different in its various stages of being! When Paul speaks of the body as sown, he means the body as it exists on earth—its corruption, dishonor, weakness, and animal constitution, being consummated in death. It will be raised another body—yet the same. The parts which minister to the animal appetites will have no place in the resurrection-body. Matt. xxii. 30; 1 Cor. vi. 13. Being ethereal, and designed to subserve the interests of the spirit in its state of glorification, it will not require much material substance for its constitution. Its identity will not be affected by any change in its size and appearance—in the present state the body undergoes great changes, and yet it is recognized as the same. The Scriptures seem to hint that the resurrection-body will be constituted of elements which belonged to the body that was laid in the grave, as it is said that the body shall be raised—“all that are in the graves shall hear his voice, and come forth,” John v. 28, 29—“who shall change our vile body, that it may be fashioned like unto his glorious body,” Phil. iii. 21; the sea and the grave are to give up the dead which are in them, Rev. xx. 13—it is to be a resurrection, not a vegetation, not a creation. As the body of Christ was raised and glorified, so must ours be; they who will be living at the coming of Christ will “be changed,” that is, their bodies then living will be glorified; and as their identity will extend to the elements which composed their mortal bodies, so that none which did not enter into their composition will have a place in their glorified bodies, analogy would seem to require that this should be so with regard to “them that sleep in the dust of the earth,” and who, according to Daniel, shall “awake.” But if portions of the same kind of matter, oxygen, hydrogen, etc., which make up the mortal body, be taken from the elements at hand, without regard to their previous state, and be made to bear an analogy to that body, so as to be recognized as proper to the spirit informing it, many eminent theologians think this will fulfill all the necessary conditions of physical identity. They think that awaking, coming out of the graves, etc., simply mean returning to life. But either way it is not incredible that God should raise the dead, and change our mortal bodies to immortal, in view of what he is constantly doing in the realm of nature. *There is a natural body*.—A body adapted to the conditions of our animal life. *And there is a spiritual body*.—A body adapted to the spiritual state of existence. This repetition is as if he had said, As sure as there is an animal body, which all now possess, so is there a spiritual body, which all shall obtain in the resurrection.

spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward

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Whitby: "That our bodies shall be then spiritual, thin, and aerial, is neither a new doctrine, nor proper to the followers of Origen; for so both St. Chrysostom and Theophylact upon the place allow it to be. 'What incredible thing assert we,' saith Isidore Paleusioit, 'if we say the body is small and aerial? For by this we do not deny it to be the same body.' And again, 'the apostle calls our bodies *spiritual*, because hereafter they shall be light and ethereal.'" If fitted exclusively to the spirit, it must be spiritual, and so refined. (45.) *And so it is written*,—Thus also is it written, Gen. ii. 7. The apostle quotes *verbatim* from the LXX., except that he adds "the first" and "Adam," to show who is meant. *The first man Adam was made a living soul*;—Became an animated being: his bodily organization, made out of the earth, became instinct with animal life. Of course, he had a rational soul, an immortal spirit; but that is not what is here meant. Man's animal life would have been immortal in virtue of its connection with his immortal spirit—or, at least, would have remained until his mode of existence should be changed by translation to heaven—if he had not sinned, and forfeited the boon of immortality. *The last Adam was made a quickening spirit*.—The *eis*, as in the former clause, connects with *egeneto*, and thus the antithesis is perfect: the last Adam became a life-giving spirit. Christ is called "Adam" because he is the Head of the redeemed race—"the last Adam," the antitype of "the first," the original of the fallen race—and because there is to be none such after him. This verse looks back to ver. 21, 22. We derive our vital functions by natural generation from the first Adam: we derive our immortal life from the last Adam. He not only has life in himself, but he imparts life to men. John v. 21, 26; vi. 33. The Holy Spirit is the source of all spiritual vitality—first, to the soul in regeneration; and then to the body in the resurrection. He is called "the Spirit of Christ" because his influences were procured by the mediation of Christ, and he personates Christ in this work. "But if Christ be in you, the body indeed is dead on account of sin—doomed to die—yet the spirit is life—that is, made alive—on account of righteousness—derived from Christ. Moreover, if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also vivify your mortal bodies by his Spirit that dwelleth in you!" Rom. viii. 10, 11. Regeneration is thus a guaranty of the resurrection to eternal life. (46.) *Howbeit that was not first*—This connects with ver. 44: "There is a natural body, and there is a spiritual body; but not first the spiritual, but the natural; then the spiritual." The inferior precedes the superior—natural birth precedes spiritual birth—animal life on earth before spiritual life in heaven. This expresses

that which is spiritual. The first man is of the earthy, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit in-

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in the abstract the method of the divine procedure. It is applied to the matter in hand in the next verses. (47.) *The first man is*—Literally, "The first man was of earth, earthy: the second man is the Lord, of heaven"—of course, heavenly, which is added in some MSS. and versions, that omit the word "Lord." The transcribers, probably, did not see that "Lord" implies his heavenly nature. It is not, perhaps, meant that in his divine nature he came originally from heaven; but rather, as "Lord of all," he dwells in heaven. Mark xvi. 19; Acts iii. 20, 21; x. 36; Phil. iii. 20, 21. As Adam was made of the dust of the ground, he is called "dust"—his body corresponds to his origin, to his earthly life, and to his destiny, the grave. Gen. ii. 7; iii. 19. Christ—called *the second man*, as he is the second representative of our race, the antitype of the first, ver. 45—as he resides in heaven, has a heavenly, spiritual, glorified body. (48.) *As is the earthy*,—Literally, "As was the earthy one, such also are the earthy ones." As was Adam, so are his descendants, frail, mortal, possessing an animal nature like his, destined to die. *And as is the heavenly*,—Literally, "And as is the heavenly one, so also shall be the heavenly ones." As they are to dwell in heaven with Christ, they shall possess spiritual, glorified bodies, like his. Phil. iii. 20, 21. (49.) *And as we have borne the image of the earthy*,—As our bodies are frail and mortal, like Adam's, which was made of the earth, and returned to it. Gen. v. 3. *We shall also bear the image of the heavenly*.—We shall possess a body like Christ's, spiritual, glorious, immortal. (50.) *Now this I say*,—By way of summing up the whole matter and preventing all misapprehension. *Brethren*,—He perhaps uses this conciliatory compellation—strengthened in ver. 58—because of the censures which he had administered. *That flesh and blood*—Our bodies in their present gross and animal state. This does not impinge upon the article in the Creed, "I believe in the resurrection of the flesh"—as it is in the Greek and Latin—for even if the flesh of all our bodies should be raised, as was the flesh of Christ's body, yet in the process of glorification it would cease to be such flesh as it now is, but would be freed from all the characteristics of our mortal nature. *Cannot inherit the kingdom of God*;—Heaven is styled the kingdom of God, because there he will reign supreme forever, ver. 24. To inherit here means to possess and enjoy. In the nature of the case our gross animal bodies cannot live in that spiritual

corruption.] Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this cor-

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world. There are no objects there suited to their nature. *Neither doth corruption inherit incorruption.*—How can decaying bodies live where there is no decay? Mortality must be swallowed up of life. 2 Cor. v. 4. Our first parents after their fall were not allowed to eat of the tree of life to perpetuate a wretched existence, which would be but a living death. No such incongruity can obtain in heaven. (51.) *Behold*,—An exclamation of wonder, exciting special attention. *I shew you a mystery*;—I make known to you something which has never yet been told you. He thus anticipates a question which they would naturally propound—whether the last generation of men would die, and if not, what would take place in regard to them. *We shall not all sleep*,—As the word sleep denotes the state of the dead, Luther and others suppose the apostle means that though all will die, yet all will not lie down in the sleep of the grave, as those who will be alive at the coming of Christ will not have time for that. Calvin and others think that Enoch and Elijah did not die, and those who will be alive at the coming of Christ will not die—they being the exceptions which prove the general rule of the mortality of our species. But as the change which must pass upon them would seem to involve a momentary separation of the soul from the body (which constitutes death), others think they may be said to experience what Augustin calls *mors in raptu*, a death in rapture. But was there even a momentary separation of the soul from the body of Christ in his ascension, when his glorification took place? And will not the saints who shall be alive at his coming be glorified by a similar process? Be this as it may, it is certain there will be no more than a nodding—a winking of the eyes, ver. 52—rather than a closing of them in sleep. *But we shall all be changed*,—The dead and the living alike. Of course, he does not embrace the wicked, who indeed will be changed to fit them for the shame and everlasting contempt to which they are destined. (52.) *In a moment*,—Literally, “In an atom”—that is, an indivisible portion of time. *In the twinkling of an eye*,—In a wink of an eye. *At the last trump*:—When the trumpet shall sound to raise the dead. It is called the last trumpet, because it calls together the people of God to their last holy convocation—the trumpet being used for the assembling of the people. Num. x.; Isa. xxvii. 13; Matt. xxiv. 31; 1 Thess. iv. 16; Rev., *passim*. It does not mean, as Macknight suggests, that one trumpet shall sound to raise the dead, and then another (here spoken of) to change the living—one call will suffice for both. *For the trumpet shall sound*,—This is explanatory of the foregoing. *And the dead shall be raised incorruptible*,—With immortal bodies. *And*

ruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in

*we shall be changed.*—From 1 Thess. iv. 15-17 it appears that the apostle speaks in the first person plural of those who shall be alive at the second coming of Christ, and the Thessalonians inferred that Paul expected to live until that event; but he corrected the error in his Second Epistle; and it is marvelous that any should fall into it now. So in 2 Cor. iv. 14: "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you"—thus he speaks of dying, and being raised from the dead—as afterward in his Epistles to the Philippians and to Timothy. Indeed, all through his ministry he seems to anticipate dying for the Lord Jesus, and expects to be raised up by him. It is as if he had said: We who die shall be raised, and we who survive to the coming of Christ shall undergo a change like that of the resurrection. When he says in 1 Thess. iv. that the dead in Christ shall be raised first, and then the living shall be changed, he does not mean that there will be any perceptible interval between the two events—indeed, he makes the remark to show that the living will not have the advantage of the dead—will not go to heaven before them; but before the living will be changed as Jesus was changed in his ascension, the dead will be raised, made incorruptible, and accompany them to heaven. (53.) *For this corruptible must put on incorruption,*—This states the necessity, as ver. 51, 52 affirm the certainty, and the preceding verses the possibility, of this great change. For it is necessary that this body, now corruptible, should put on incorruption, and that this body, now mortal, should put on immortality. It does not mean that the corruptible shall be covered over with the incorruptible; but the body shall assume or take on an incorruptible and immortal nature. (54.) *So when this corruptible shall have put on incorruption,*—That is, immediately after the resurrection. *Then shall be brought to pass the saying that is written,*—The prophecy of Isaiah xxv. 8 shall then be fulfilled. *Death is swallowed up in victory.*—The Hebrew is, "He hath swallowed up death forever." The rendering of the LXX. is to this effect, "Death having prevailed has swallowed up." Theodotion renders like the apostle, "Death is swallowed down unto victory"—he is so overpowered as to be completely conquered. Some render "forever," "unto the end," which amounts to the same. But *nikos* has its usual meaning, "victory," in ver. 55, 57, and it is not necessary to depart from it here. In 2 Cor. v. 4 Paul speaks of being "clothed upon, that mortality might be swallowed up of life"—that is, that death may be done away by the life beyond the grave—as John plainly expresses it, "There shall be no more death." Rev. xxi. 4. (55.) *O death, where is thy*

victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the

*sting? O grave, where is thy victory?*—This seems to be the true reading, and the correct rendering. The apostle alludes to Hos. xiii. 14: "I will be thy plagues, O death; I will be thy destruction, O grave." This the LXX. renders thus: "Where is thy vengeance (*dike*), O death? where is thy sting, O grave?" Vulgate: "I will be thy death, O death; I will be thy sting, O grave (*infernus*). All these translations are the same in substance: "Death of death, and hell's destruction." The spirited form of interrogation, adopted by the LXX. and the apostle, expresses the idea that the power of death and the grave shall be destroyed. The predictive form of the Hebrew and Vulgate expresses the same. The *dike*, "vengeance," of the LXX.—if it is not a mistake for *nikos*, "victory"—conveys the same idea. Death is represented as wreaking his vengeance on the whole race of man; he gains the victory over them; but Jesus, the Conqueror of death, redeems his people from their subjugation to his power. *Kentron* means a goad in Acts ix. 5, and in II. xxiii. 387, 430—a *stimulus*, or rod with an iron point to urge on horses, oxen, etc. It also denotes the sting of bees, scorpions, serpents, etc.—and in this sense it is used by the apostle. Death is represented as a dragon, stinging the human race to death.

Then ask the monster, Where's thy sting?

And, Where's thy victory, boasting grave?

For *hades* eight MSS. have "death," repeated from the former clause, perhaps, by mistake, or a gloss, giving the meaning of *hades*, which is probably the correct reading. In the LXX., and in the New Testament, *hades*, which means the region of darkness, denotes the grave. In a parabolical use of the word, Luke xvi. 23, it is employed to denote the place of departed spirits—a sense in which the Greeks and some of the later Jews used the word. It here means the "grave," corresponding to "death" in the former clause. Our translation preserves the poetic form of the quotation, and is beautifully transferred by Pope to his Dying Christian—transposing the lines for the sake of the measure:

O grave, where is thy victory?

O death, where is thy sting?

(56.) *The sting of death is sin;*—Now, the sting of death is sin. Had there been no sin, there would have been no death of the human race. In the case of the inferior creation, death is normal; in the case of man it is abnormal. Sin, of which man alone in this world is capable, gave death this sting, which he has "brandished" over all the sinning race. *And the strength of sin is the law.*—The law of God sharpens the sting of death, and makes it so painful because its precepts are of eternal obligation, and its penalties are fearful, taking effect after death. The subject of sin is



strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Here may follow a suitable hymn, a sermon, or exhortation, and an extemporary prayer.

At the grave, when the corpse is laid in the earth, the minister shall say,

therefore the hapless and helpless victim of death. "Where no law is, there is no transgression"—no transgression, no penalty; but there is a law—man has broken it—and his sin binds him over to death—an enemy which is sure to conquer him, and from whose chains there is no deliverance—none, by merely human power. (57.) *But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*—Christ saves us from death, by saving us from sin; from the fear of death, during life; from the bitterness of death, when dying; and from the state of death, at the resurrection. Thus every true believer in Jesus conquers his conqueror, and is brought off more than conqueror, through him who loved us, and died for us, and rose again. Rom. v. 21; vi. 23; Heb. ii. 14, 15. (58.) *Therefore.*—So then—in view of the preceding revelation concerning a future state. *My beloved brethren.*—A tender compellation to make the exhortation take greater effect—especially as he had dealt in censures in the preceding discourse. (See on ver. 50.) *Be steadfast.*—Settled, as on a seat—fixed on a firm basis—let your faith be so well guarded that it shall not be shaken by any of the attacks of a vain philosophy. *Unmovable.*—Let nothing move you away from the hope of the gospel: nothing can do so, if you yield to the force of truth, and do not listen to the sophistries of seducers. *Always abounding in the work of the Lord.*—Endeavoring continually to make greater progress in that course of piety and virtue which the Lord has prescribed. Diligence and perseverance in duty, are what is meant. 2 Pet. i. 5–11. *Forasmuch as ye know.*—Knowing—as by the preceding discourse. *That your labor is not in vain.*—A *litotes* for "will be greatly rewarded." *In the Lord.*—An ellipsis for "in the sight of the Lord." Meyer: "It rests in Christ that your labor is not in vain."

*Here may follow a suitable hymn.*—It should be judiciously selected by the minister from the rich variety of funeral hymns in our Hymnal. But better have no singing than such as jars the nerves of mourning friends. *A sermon, or exhortation.*—Great prudence is required in regard to the subject of the discourse, its length, and manner of delivery. Except in peculiar cases, but little should be said concerning the deceased. Death is a *Koholeth* who convokes the people and preaches to them—many attending funerals who scarcely ever hear sermons on ordinary occasions—such opportunities of doing good should not be disregarded. *And an extemporary prayer.*—In which the bereaved friends should be tenderly remembered. There should be no benediction at its close, as the service is finished at the grave. There may be a dirge, and the congre-

Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

In the midst of life we are in death: of whom may

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gation may be requested to remain seated while the bearers are removing the corpse, which should be preceded by the minister, accompanied by such other ministers as take part in the service. They should also precede the corpse in the procession to the grave, so as to be on hand to direct the movements, and to prevent any confusion. The minister should see that the corpse is lowered gently into the grave; and before the earth is filled in, he should stand at the head of the grave, and read the prescribed meditations and prayers. The rubric in the English Book requires the following sentences to be said or sung "while the corpse is made ready to be laid into the earth"—but our method is more convenient.

*Man that is born of a woman*.—This is taken from Job xiv. 1, 2. This formula occurs also Job xv. 14; xxv. 4; cf. Matt. xi. 11; Luke vii. 28. The Orientals looked down upon woman as a frail creature: her offspring, therefore, must partake of her frailty, both mentally and physically—the latter is here meant. *Is of few days*,—Literally, "Short of days"—short-lived. In Job xlii. 16, 17, it is said, "After this Job lived an hundred and forty years—so Job died, being old and full of days." The LXX. says he lived after his affliction a hundred and seventy years, and died at the age of two hundred and forty—making him seventy when he used this language. He would consider this a short period, compared with the lives of the preceding patriarchs; and even two hundred and forty years was short compared with the lives of the antediluvians; yet it may be said he died full of days—that is, at an advanced age compared with his age when he uttered this language, considering himself on the verge of the grave. Jacob considered one hundred and thirty years a brief space compared with the years of the life of his fathers. Gen. xlvii. 9.

Our days, alas! our mortal days,  
Are short and wretched too!  
"Evil and few," the patriarch said,  
And well the patriarch knew,  
'Tis but at best a narrow bound  
That Heaven allots to men;  
And pains and sins run through the round  
Of threescore years and ten.

*And full of trouble*.—Full of commotion—rendered "troubling," "trouble," Job iii. 17, 26. His life is filled with labor and pain, sorrow and fear. *He cometh forth like a flower, and is cut down*.—Beautiful and frail, like the flower that is scorched by the heat or nipped by the frost. Ps. xc. 5, 6; cii. 11; ciii. 15, 16; Isa. xl. 6–8; James i. 10, 11; 1 Pet. i. 24. *He fleeth also as a shadow, and continueth not*.—He does not stand, or remain, but passes away like the shadow of a cloud driven by the wind. Job viii. 9; Ps. cii. 11; Eccl. vi. 12; James iv. 14.

*In the midst of life we are in death*.—This *gnome* consorts so well with the foregoing that many have considered it the language of

we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers, but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then the minister may say,

Forasmuch as it hath pleased Almighty God, in his

Job. Robert Hall, it is said, once took it for a text—prepared his sermon, and was going to the pulpit, expecting to turn to the passage when there, but a friend opportunely apprised him of his mistake.

*Yet, O Lord God most holy*,—These impassioned petitions in which God is addressed by his most impressive and affecting names and attributes, and with all the fervor and emphasis of repetition, are peculiarly appropriate on so solemn an occasion—mortality being considered the result of sin, which entails also *eternal death*, if we are not delivered from its *bitter pains* by our *most merciful Saviour*, who is our *most worthy Judge eternal*—that is, he whose righteous sentence will never be repealed. What penitence, humility, confidence, and earnestness, are here expressed! As Wheatly says, “We beg of God to preserve us from eternal death hereafter, and to support us under the pains of temporal death here.” The last petition is of peculiar interest. “We pray God,” says Dean Comber, “that no pains or terrors of temporal death may make us fall off from God by a dangerous despair; and if we can prevail we shall escape all that is evil in actual death, and be wholly free from eternal death.”

*Then the minister may say*,—“The taking leave of the body”—as Wheatly entitles the following passage—is very solemn and beautiful. Ours is a decided improvement on the English form—the language, being general, may be used at any burial—it is the same as that in the Protestant Episcopal Book. “The casting earth upon the body,” says Wheatly, “was esteemed an act of piety by the very heathens; insomuch that to find a body unburied, and leave it uncovered, was judged amongst them a great crime. In the Greek Church this has been accounted so essential to the solemnity, that it is ordered to be done by the priest himself. And the same was enjoined by our own rubric in the first Common Prayer of King Edward VI. But in our present Liturgy it is only ordered that it shall be cast upon the body by some standing by; and so it is generally left to one of the bearers, or sexton, who, according to Horace’s description, gives three casts of earth upon the body or coffin, whilst the priest pronounces the solemn form, which explains the ceremony, viz.: Earth to earth, ashes to ashes, dust to dust.”

*Forasmuch as it hath pleased Almighty God, in his wise providence*,—This does not imply that God directly orders the circum-

wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground, earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body, according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said,

I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors.

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stances of a man's death, but that he does not see proper to prevent its occurrence. *To take out of this world the soul of our deceased brother*,—This he does in the case of every one, saint or sinner; but it is not proper to say in the case of the latter, "to take to himself," as in the English Book. *Looking for the general resurrection*—This expression of our faith is very appropriate; and the reference to Phil. iii. 20, 21, comes in well—the rendering *mighty working* expresses the sense of the original. This beautiful passage repudiates the fancy of a premillennial advent of Christ—his *second coming is to judge the world*, and it is to take place at "the general resurrection in the last day."

*Then shall be said*,—A sentence from Rev. xiv. 13.

*I heard a voice from heaven, saying unto me*,—Literally, "And I heard a voice out of the heaven saying." The revelations made to John were like communications through the senses of seeing, hearing, touching, tasting, and smelling—so vivid were the impressions made upon his mind. The present revelation was like a voice speaking out of heaven—the voice of a saint or angel. *Write*,—John was commanded to write down all the revelations made to him. Rev. i. 19. This is repeated because of the importance of the communication. *Blessed*—A better word than "Happy," because it suggests the divine source of the beatitude. *Are the dead which die in the Lord*—In the faith and fellowship of Christ. Rom. xvi. 11; Phil. iv. 1; Philemon 16. *From henceforth*:—From now on: in view of the coming calamities which they thus escape. *Yea*,—An emphatic particle, assenting to what has been spoken, and strengthening it by something additional. *Saith the Spirit*,—The Holy Spirit, by his inspiration in the mind of the evangelist. *That they may rest from their labors*.—This does not

A suitable hymn may here be sung; and then shall the minister say,

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. *Amen.*

mean that they are blessed in order that they may rest; nor that they die in order that they may rest; but that they are blessed in that they rest from their labors. Robinson gives *hina* this ecbatie sense in this place. It seems to be *telic* in form, but *ecbatie* in force. Thus Rev. xxii. 14: "Blessed are they that do his commandments, that they may have right"—that is, they are blessed in that they have right to the tree of life—that is their blessedness. Wesley: "for they rest," Bengel: "Blessed in that they rest, as Rev. xvi. 15; xxii. 14." The word rendered "rest" is the same as that in Matt. xi. 28, 29; and that rendered "labors" is a cognate of that there rendered, "ye that labor." (*Cf.* Job iii. 17; x. 20. There is trouble, as well as toil, implied. After the wearisome toils of life, how sweet to rest! Isa. lvii. 2. How different from the case of those who "have no rest day nor night," Rev. xiv. 11. Those who die in Jesus rest from their toils; "but (*de*) their works accompany them"—what they have wrought by their labors—that is, they will be graciously rewarded for them. "For every man shall receive his own reward, according to his own labor." 1 Cor. iii. 8; 2 Cor. v. 10. There seems to be no place here for purgatory. The celestial voice, and the confirming Spirit, both agree with Paul, who was "willing rather to be absent from the body, and to be present with the Lord," 2 Cor. v. 8—who considered it a "gain to die"—and who had "a desire to depart, and to be with Christ," which was far better than to remain in this world of sin, temptation, toil, and care. On other grounds—on the score of being useful to the Church, glorifying Christ by continued service in his cause, and enhancing our eternal blessedness—it may be better "to abide in the flesh." But in the intermediate state, the spirit is at rest as soon as it leaves the body. This precludes all ideas of purgatory and prayer for the dead. The ancient Church read this sentence after the Lesson; but it is better in the place now assigned it, as it confirms the hope of the resurrection just expressed at the interment of the body; and, as Dean Comber says, "The Protestant Church placed this sentence here before the succeeding Collects, to give a just reason why we do not therein pray for the dead; who, if they have died in the Lord, are blessed already, so that we cannot without any sense pray for them to obtain that which they actually enjoy."

The saints who die, of Christ possessed,  
Enter into immediate rest.

*A suitable hymn*—When two ministers engage at the grave, the first may con-

## The Collect.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life we may rest in him; and at the general resurrection on the last day may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. *Amen.*

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

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clude with the sentence from Rev. xiv. 13—when a hymn may be sung if circumstances justify it. The remainder of the service may then be read by the other minister. The prayer in the English Book was omitted from ours, probably because it sounds harsh to thank God for the death of those we bury, and it implies that they are happy, which may or may not be the case. Otherwise the prayer is very beautiful, and finely sets forth the happiness of “the souls of the faithful” in the intermediate state, and the “perfect consummation and bliss, both in body and soul,” which the faithful shall realize after the resurrection.

*The Collect.*—This answers every purpose for the completion of this sublime and impressive service. It is based upon the opening sentence, and thus the office ends, as it began, with Him who is the resurrection and the life.

*The grace of the Lord Jesus Christ,*—His favor—May the Lord Jesus Christ be favorable to you. This is a prayer directed to the Head of the Church, thus formally designated by his threefold name. It implies his essentially divine, as well as mediatorial character. *And the love of God,*—May God the Father—called “the God of love,” ver. 11—give you his love—the love which the Father imparts to all who share in the grace of the Son: not the love which sent him, John iii. 16, but the love of the Father which flows to all believers through the mediation of the Son—hence perhaps the order observed in this passage, different from that in the baptismal formula, Matt. xxviii. 19, where the Father precedes the Son. *And the communion of the Holy Ghost,*—May the Holy Spirit grant you not merely fellowship with him, in the sense of intercourse, but a joint participation of his gifts and graces. *Be with you all.*—May all these blessings of the Triune God be imparted to you all. This apostolic benediction, corresponding with

the Aaronic blessing, Num. vi. 23-27, has been adopted by the Church in all ages, as the fitting close of its services. "This benediction," says Dean Comber, "was added at the last review" of the Prayer Book. "In it," he adds, "we pray that the merits of Christ, the love of the Father, and the aid of the Holy Spirit, may secure and protect us in our passage through this sublunary world, and bring us at length to the haven where we would be." The translation in our book is literal—that in the English Book is free: "our Lord" for "the Lord;" "fellowship" for "communion;" and "with us all evermore" for "with you all"—the last change having been made, says Bishop Brownell, that "the priest may implore a blessing for himself as well as for the congregation." But the Aaronic priest and the apostle, it may be presumed, sought the same blessings for themselves which they thus asked for others. In the longer benediction which closes the Communion Service, the pronouns are in the second person—but of course, the "bishop, or priest," who pronounces it, wishes to share in "the peace and the blessing" which he requests for the people.

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## SECTION VII.

### FORM OF LAYING THE CORNER-STONE OF A CHURCH.

At the time and place of laying the corner-stone, let the minister cause a suitable hymn to be sung (e. g. 780, 781, or 782). Then shall the minister say:

Let us pray.

Almighty and everlasting God, thou art infinite in all thy perfections, and marvelous in all thy works. Thou hast made the world and all things therein; and seeing that thou art Lord of heaven and earth, thou dwellest not in temples made with hands: thou art a Spirit, and art worshiped in spirit and in truth, in all places of thy dominion; yet we thank thee that thou dost allow us to build houses for thy service, wherein thy people may attend upon thee without distraction. We bless thy holy name for putting it into the hearts of thy people to build a house, at this place, for thy worship. We beseech thee to inspire us with zeal, that we may both have a mind to the work, and may suc-

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*Form of laying the corner-stone of a church.*—This office and that for a Dedication were inserted in the Ritual by order of the General Conference of 1870. In preparing them, the language of Scripture and of the Liturgy was generally selected.

*Let us pray.*—This prayer needs no comment. That which follows, *Prevent us, O Lord*, is taken from the Ordinal, where it is explained.

cessfully accomplish the same. May neither adversary nor evil occurrent hinder this work; but may the good hand of our God be upon us, that in due time we may bring forth the head-stone with joy and praise. May this sanctuary, when completed, long remain a house of prayer for all people, where incense shall be offered unto thy name, and a pure offering, and thy word and ordinances shall be duly administered, accompanied by the influences of the Holy Ghost. Here may multitudes be born again, and be nurtured in knowledge and piety; so that they may be prepared, in the kingdom of thy grace, for nobler worship in the kingdom of thy glory. We are unworthy, O Lord, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offenses, through Jesus Christ our Lord: by whom and with whom, in the unity of the Holy Ghost, all honor and glory be unto thee, Father Almighty, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us: and lead us not into temptation, but deliver us from evil. *Amen.*

Then shall the minister read, or cause to be read, the following sentences:

Blessed be thou, Lord God of Israel our father, forever and ever.

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*Then shall the minister read, or cause to be read, the following sentences:—*The first eight are 1 Chron. xxix. 10-17; then Ps. cxxvii. 1; then Ps. xc. 16, 17; then Ps. lxxxvii. 1, 2; then Ps. cxxxii. 13-16; then Ps. cxviii. 22, 23; then 1 Cor. iii. 11.

*Blessed be thou, —*A short time before his death, David called together the chief men of the kingdom, with his son Solomon, to give them his dying charge. He told them that though he was



Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

not permitted to build the temple, he had made large provision for it; and he called on all present to imitate his example. This they did by making very liberal contributions for the proposed edifice. This so moved the heart of the poet-king that he broke forth into a sublime thanksgiving prayer—and “blessed the Lord before all the congregation.” We bless God when we set forth his perfections, and tell of all his wonderful works. God had inspired the people with liberality, and furnished them the means of displaying it; and this induced David to bless the Lord, as when the Corinthians manifested the grace of liberality, Paul exclaimed, “Thanks be unto God for his unspeakable gift.” 2 Cor. ix. 15. *Lord God of Israel*—The thanksgiving breathes the theocratic spirit; and the rather, as the temple was to be a national institution—“the palace of the great King.” *Our father*,—This is generally referred to Israel, that is, Jacob: cf. Gen. xxxii. 27, 28. Elijah (1 Kings xviii. 36) and Hezekiah (2 Chron. xxx. 6) speak of the God of Abraham, Isaac, and Israel (meaning Jacob); and so does David, in ver. 18, where he calls “Abraham, Isaac, and Israel,” “our fathers.” He frequently calls Jehovah the “God of Jacob.” Others think he means God by “our Father.” But does he anywhere else so address Jehovah? (cf. Ps. lxxxix. 26; lxviii. 5; ciii. 13; Jer. xxxi. 1; John iv. 12. *Forever and ever*.—The usual Hebraism for the longest period the nature of the subject admits.

*Thine, O Lord*,—The repetition of the name of Jehovah gives solemnity to the address. *Is the greatness*,—The royal magnificence; cf. Deut. iii. 24; v. 24 (Heb. 21). *And the power*,—The might, or strength, by which the wonders were wrought of which the Psalmist makes so frequent mention. Ps. xxi. 13 (Heb. 14); lxvii. 7; lxxi. 18; lxxxix. 13 (Heb. 14); cvi. 2; cf. Deut. iii. 24; Job xxvi. 14. *And the glory*,—The LXX. renders *kauchema*, praise, the renown accruing from his wonderful works; but Symmachus renders *dora*, glory, which elicits praise. This seems to agree best with the scope of the passage. (cf. Zech. xii. 7; Matt. iv. 8. *And the victory*,—The glory of conquest; because it was by divine favor that Israel overcame all their foes. *And the majesty*,—The splendor, rendered “honor” in Ps. xxi. 7 (Heb. 6); xevi. 6; civ. 1—in which places it is joined to another word rendered “majesty.” Royal dignity seems to be the idea. It is not necessary to distinguish the shades of difference between these terms: they are all clustered together, according to the Hebrew manner, to convey the impression of superlative excellence and grandeur. *For all that is in the heaven and in the earth is thine*;—He is the proprietor of the universe. *Thine is the kingdom, O Lord*,—The sovereignty of the

Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all.

Now, therefore, our God, we thank thee, and praise thy glorious name.

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.

For we are strangers before thee, and sojourners, as

universe, as he made and owns it. *And thou art exalted as head above all.*—David was a glorious king, but he was only the vassal of “the blessed and only Potentate, the King of kings and Lord of lords.” 1 Tim. vi. 15; cf. Matt. vi. 13, which seems to have been suggested by this verse.

*Both riches*—And the wealth—referring, perhaps, to the opulence of the kingdom which enabled them to make so large donations for the temple. *And honor*—And the glory, the magnificence. The word comes from a root denoting weight, and here seems to indicate not honor, but greatness, large resources, nearly akin to the word with which it is joined. Cf. 2 Cor. iv. 17. *Come of thee*,—Are from thy face; that is, are bestowed by thee. *And thou reignest over all*;—Varying the language of the foregoing verse, for emphasis. *And in thine hand is power and might*;—Both Hebrew words mean strength; the latter is rendered “power” in ver. 11. Thou art omnipotent. *And in thine hand it is*—It is in thy possession, and thou hast the prerogative. *To make great*,—As his is “the greatness,” the cognate word, ver. 11. *And to give strength unto all*.—He is the source of all power, and from him David and his subjects had derived all their prosperity.

*Now, therefore*,—In view of the foregoing. *Our God*,—In covenant. *We thank thee, and praise*—From the last Hebrew word, with *jah* (“Lord”) added, we have the word “Hallelujah.” *Thy glorious name*.—Thy character as thus gloriously revealed.

*But who am I*,—And who am I—considering my origin? *And what is my people*,—Considering the comparative smallness of the kingdom. *That we should be able*—Literally, “Retain,” or “obtain strength.” The word rendered “power,” ver. 12. *To offer so willingly after this sort*?—To make so princely and liberal offerings to the Lord. Cf. ver. 9. The word conveys the idea of voluntary and munificent offerings. Cf. Judg. v. 2, 9; Ps. cx. 3. *For all things come of thee*,—Are bestowed by thee. *And of thine own*—Literally, “Of thy hand”—of what thy hand bestows. *Have we given thee*.—The most liberal givers have to say, “We only give thee back thine own.” If there is no merit in the giving, what demerit must there be in the withholding!

*For we are strangers before thee, and sojourners, as were all our*

were all our fathers: our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee a house for thine holy name cometh of thine hand, and is all thine own.

I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all

*fathers*.—So David says of himself, Ps. xxxix. 13. The word rendered "sojourners" means persons from another country, without the rights of citizens—it is thus synonymous with "strangers." The patriarchs confessed that they were such. Heb. xi. 8, 9, 13. But as the Israelites were now settled in Canaan, it might be thought that they would be spoken of as permanent citizens, dwelling in their own land; and so they were, in one sense; but in another and higher sense, they were as truly strangers and sojourners as all their fathers were. In the sight of God, and in their relation to him, they were tenants at will. *Our days on the earth are as a shadow, and there is none abiding*.—This shows what David meant. Earth is not an abiding place: we tarry but a night, like wayfaring men at an inn. Such language is frequent in the Bible. Job xiv. 2; Ps. xc. 9; cii. 11; James iv. 13, 14. The word translated "abiding," means "expectation." We know our doom—we do not expect to live long on the earth. There is, therefore, no great merit in giving our property to the Lord; we derived it from him, and can hold it only for a very short period. There is but little room for boasting of our liberality: it is no great virtue after all, as it is but the opposite of a very great vice.

*O Lord our God*,—Jehovah—our God in covenant. *All this store*—Literally, "All this multitude"—this abundance of wealth. *For thine holy name*—God's name means himself as revealed, and in this case, as revealed in the temple, where he was worshiped with special devotion. Ex. xx. 24; 2 Chron. vii. 16; Matt. xviii. 20. *Cometh of thine hand*,—Has been bestowed by thy providence. *And is all thine own*.—As all men are God's by right of creation, preservation, and redemption, of course all they have is God's. This David had before stated, but he repeats it for emphasis, and because it is a truth which we are so apt to forget. Dan. iv. 30.

*I know also, my God*,—And I know, my God. The use of the singular person here has great pertinency and force, and the address, "my God," evinces simplicity, sincerity, and earnestness. *That thou triest the heart*,—God examines, or scrutinizes, the hearts of men, as metals are tested in the furnace. This is called trying, or proving them. Job. xxiii. 10; Ps. lxxvi. 10. *And hast pleasure in uprightness*.—God is pleased with sincerity, integrity of purpose. Any offering, however small, is accepted if presented with a right motive, while the most costly oblations are rejected

these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

Let thy work appear unto thy servants, and thy glory unto their children.

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if offered from motives of vanity and pride, or any other selfish and sinister consideration. David was conscious of his own integrity in making these costly offerings; and it gave him great satisfaction to believe that the people had been actuated by upright motives in their liberal offerings for the building of the Lord's house. (See on ver. 14.)

*Except the Lord build the house*,—The title of Ps. cxxvii. is, "A Song of Degrees for Solomon"—or, as the margin renders, "of Solomon." So Ps. lxxii.; and so the Hebrew is usually rendered. It may have been composed by Solomon when about to build the house of God, or his own house, and when he was making arrangements for the protection of Jerusalem. Literally, "If Jehovah will not build a house, in vain its builders toil in it." A house in the Old Testament sometimes means an edifice, public or private; sometimes a family or dynasty. Here it seems to refer to an edifice—probably the temple. Materials for its construction, suitable and abundant, like those furnished by David and Solomon, may be provided—the most skillful workmen, and those in great numbers, may be procured—as for the erection of the temple—yet without God's favoring providence, all will be in vain. The Lord is said to do any thing when he enables us to do it. He builds without wearisome toil. The word rendered "labor" means travail, toil which fatigues. *Except the Lord keep the city*,—Literally, "If Jehovah will not keep a city, in vain wakes a keeper." The word rendered "watchman," is cognate with the verb rendered "keep." A watchman may be ever so vigilant, yet unless God by his providence protect a city, it will not be safe. Thus human agency must always coöperate with divine aid. The latter does not supersede the former, hence we must build and watch; while the former will be in vain without the latter, hence we must solicit divine assistance, and be workers together with God. Most appropriately are we reminded of this when engaged in so great an enterprise as the erection of a house to the divine honor.

*Let thy work appear unto thy servants*,—This verse and the following are from "The Prayer of Moses." Ps. xc. 16, 17. The "work" to which he alludes was the work of mercy, by which he desired God to redeem his "servants" from all their troubles. (J. Hab. iii. 2. *And thy glory*.—Or majesty—the display of the divine perfections in their behalf. *Unto their children*.—Their sons—posterity. The verbs are in the future tense, being at once precatory and predictive.

And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

His foundation is in the holy mountains.

The Lord loveth the gates of Zion more than all the dwellings of Jacob.

*And let the beauty*—The splendor, favor. This signifies the glory, or majesty, of ver. 16. It is the majesty of grace—attractive, delightful—not terrible and dismaying. It is like the Shekinah, which shines with a mild resplendency. So Ps. xxvii. 4, where the same word occurs. *And establish thou the work of our hands upon us*;—God's work, ver. 16, does not supersede theirs; he works for them, therefore they can work, and that to purpose. God's work establishes theirs. *Yea, the work of our hands establish thou it.*—This repetition of emphasis expresses intenseness of desire.

*His foundation*—The opening clause of this Psalm (lxxxvii.) is thus rendered by Dr. Stuart: "Its foundation is in the holy mountain—i. e., Zion's, as appears from ver. 2." It may refer to the temple—*haichal*, common gender, or *baith*, masculine—and according to our idiom be translated "its"—for which "his" is always used in our version. The Greek has "His"—or "Its," for the pronoun is the same in the masculine and neuter—"foundations;" the Vulgate and Jerome, "His"—or "Her" or "Its," for *Ejus* is the genitive of all the genders—"foundations;" Cranmer's Great Bible, "Her foundations are upon the holy hills"—referring to the city. But "His" may refer to God: That which God hath founded—the place of his peculiar abode—Jerusalem, comprehending the temple, and therefore considered holy. *Is in the holy mountains.*—Jerusalem was built in and among hills, and is surrounded by them. Ps. cxxv. 1, 2. On Mount Zion was erected the palace of David and the tabernacle—on Mount Moriah, which is generally included with Zion, as it was close to it, was built the Temple. A part of the city was built on the hills Acra and Bazetha. The Psalmist seems to have been contemplating the beauty, and glory, and security, and sacredness, of Jerusalem—"the city of God," ver. 3—when he broke forth abruptly in the exclamation of this verse.

*The Lord loveth the gates of Zion*—Zion stands here for the city and all it contained. The gates are specified because they were the places of ingress and egress, of general concourse, courts of judgment, etc. It was an imposing scene to witness the tribes as they went up to worship from all parts of the land, and passed through the gates of the city to appear before God in Zion. Ps. cxxii. *More than all the dwellings of Jacob.*—More than all the habitations of the Israelites spread over the land of their inheritance. God loved them, and protected them by his special providence; but he had a more intense regard for Jerusalem, which was the seat of the national worship—the great bond of union to all the tribes.

For the Lord hath chosen Zion; he hath desired it for his habitation.

This is my rest forever: here will I dwell: for I have desired it.

I will abundantly bless her provision: I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

He likes the tents of Jacob well,  
But still in Zion loves to dwell.

How all this applies figuratively to the Church and its institutions, is easy to see. Gal. iv. 26; Heb. xii. 22-24.

*For the Lord hath chosen Zion;*—These four verses (Ps. cxxxii. 13-16) follow well the foregoing. Jehovah selected Jerusalem as the seat of the national worship. *He hath desired it for his habitation.*—Dwelling-place—not the same word rendered “habitation,” ver. 5, which is that properly rendered “tabernacles,” ver. 7.

*This is my rest forever:*—The ark shall not be removed about from place to place as it has been heretofore: it shall remain permanently in Zion. *Here will I dwell: for I have desired it.*—The echo of the last verse—the Hebrew word translated “dwell” being cognate with that there translated “habitation.”

*I will abundantly bless*—Literally, “Blessing I will bless”—an emphatic promise. *Her provision:*—Literally, “Venison”—that which is taken in hunting, as in Gen. xxvii. 3, etc.; Prov. xii. 27; rendered “victuals,” Neh. xiii. 15; “food,” Job xxxviii. 41. The Douay version absurdly follows the Vulgate *viduam*, “widow”—a mistake corrected by Jerome, who has *venationem*. *I will satisfy her poor with bread.*—This explains and strengthens the former clause—even the poor of Jerusalem shall be supplied with sufficient food. This was fulfilled in the history of God’s people; for while they were loyal to their theocratic government, they never wanted for abundance of the good things of this life. Ps. xxxvii. 25; Isa. xiv. 32.

*I will also clothe*—Endow. Isa. lxi. 10. *Her priests with salvation,*—I will give them abundant prosperity—delivering them from all evil, and giving them sure protection. It corresponds with the prayer in ver. 9: “Let thy priests be clothed with righteousness”—that is, says Gesenius—“deliverance from every wrong or evil—prosperity, happiness, as the consequence and reward of righteousness, see Isa. xxxii. 17; or else as resulting from Jehovah’s retributive justice and equity. Both terms are used in a similar sense in Isa. li. 5.” *And her saints*—Her holy ones—those who were employed in the temple service, including, of course, all who came up to worship, as well as those who dwelt in the temple. Ps. lxxxiv. 4. *Shall shout aloud for joy.*—Literally, “Rejoicing shall rejoice.” In 2 Chron. vi. 41, the prayer is, “And let thy saints re-

The stone which the builders refused is become the head-stone of the corner.

This is the Lord's doing; it is marvelous in our eyes.

For other foundation can no man lay than that is laid, which is Jesus Christ.

joice in goodness"—be glad on account of the goodness manifested to them. The spiritual application of all this under the present dispensation is plain and easy.

*The stone*—Literally, "A stone"—one which the builders had cast aside as not fit to go into the edifice. It is silly to talk about a disagreement between the builders of Solomon's temple as to which stone should be the chief corner-stone, and the rejection of one which after all was chosen for the purpose. *The head-stone of the corner*.—The foundation corner-stone: the chief corner-stone of Isa. xxviii. 16; Eph. ii. 20; 1 Pet. ii. 6. Robinson says it refers to the head, or point where two walls meet, not to the highest point or coping—as explained by others who refer it to the honorable position assigned to a stone which the builders had rejected as worthless, but which has been worked into the edifice as the upper corner-stone, which unites, strengthens, and adorns the walls. Zech. iv. 7-9.

*This is the Lord's doing*;—Literally, "From Jehovah has been this." This thing has been done by Jehovah, and we look upon it with wonder. Some refer this to David, who was first rejected by the chiefs of Israel, but afterward exalted to the throne; others, to Israel, who was rejected by Babylon with proud contempt, but afterward rose to a position of national renown (Ezra iii.; Ps. cxxvi.); but in either case as typical of Christ. It is strange that the rabbins, who referred this to the Messiah, did not see that it was fulfilled in the case of Jesus, who was rejected by "the foolish builders, scribe and priest," as Peter showed. Acts iv. 11. Some think the junction of the Jews and Gentiles in Christ is indicated by the corner-stone; but Grotius says, as the prophecy is stated by Peter to have been fulfilled before the calling of the Gentiles, it probably indicates only the strength of a corner-stone in supporting the edifice. The chiefs of the people are called corner-stones by the Hellenists.

*For other foundation*.—This is a kind of parenthetical passage referring to what precedes. 1 Cor. iii. 5-11. The apostle has likened the Church to a cultivated field, he and his fellow-ministers being the husbandmen; and also to a building, of which, as "a wise master-builder," he had laid the foundation. He then exhorts those who followed him in the erection of the building to be careful what materials they incorporated into the spiritual edifice. The character of the foundation indicated the character of the edifice. And there can be no other foundation laid for the Church than Jesus Christ. Macknight says, "The apostle speaks not of the foundation of a system of doctrine, but of the foundation of

Then shall the minister, standing by the stone, announce the articles to be deposited therein. These may be a copy of the Bible, the Hymn Book, the Discipline, Church periodicals, a document setting forth the name of the Church, with the names of the pastor, trustees, and building committee, and such other articles as may be desired. The stone shall then be laid by the minister, or some one appointed by him; and placing his hand upon the stone, the minister shall say:

We lay this corner-stone of a house to be built and set apart, from all worldly uses, for divine worship, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then may follow an address, the collection (if any), the Doxology, and Benediction.

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the building or temple of God, consisting of all who profess to believe the gospel, as is evident from ver. 9, 16, 17. Of this great temple Jesus Christ is called the foundation, because on him as the Christ, or Son of God, the whole fabric rests. Hence all believers are said (Eph. ii. 20) to be 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.' (See Isa. xxviii. 16.)" Christ is the Founder of the Church, and we must be careful not to substitute him by any other, or to conceive of him, or to set him forth to the world, in any other character than that in which he is offered to our faith and obedience. Acts iv. 11, 12.

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## SECTION VIII.

### FORM OF THE DEDICATION OF A CHURCH.

LET the service be conducted as on other occasions of public worship—only the hymns (e. g., 783–790), prayers, lessons, and sermons, should be adapted to the occasion. The lessons may be Gen. xxviii. 10–22, and Heb. x. 19–25, or any other, at the discretion of the minister.

First Lesson. Gen. xxviii. 10–22.

And Jacob went out from Beer-sheba, and went toward

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(10.) *And Jacob went out from Beer-sheba*,—Having incensed his brother Esau by supplanting him of his father's blessing, he left his home, at the instance of his parents, to go to Pedan-aram to sojourn with his uncle Laban. Beer-sheba, which means "the well of the oath" (see Gen. xxvi. 31–33), was on the southern border of Palestine: it still retains its ancient name, and has two wells of excellent water. *And went toward Haran*.—Haran was in the north-west part of Pedan-aram, or Mesopotamia, on a river of the same name running into the Euphrates. It is called Charran, Acts



Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land

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vii. 4—now Haran, being inhabited by a few Arab families. (See Gen. xi. 31, 32; xxvii. 43.) (11.) *And he lighted upon a certain place*,—Literally, “He fell upon the place.” He had probably marked this out as the place for his first night’s lodging, being the spot near which Abram had planted his tent. Gen. xii. 8. He must have risen early in the morning, and traveled assiduously, as Beth-el is some forty-eight miles from Beer-sheba. He took this lonely route, and went this great distance the first day, probably for fear his brother might pursue him. He slept in the open air, being accustomed to do so—Orientals considering it no hardship. As it was after sunset, the gates of Luz may have been shut. *And he took of the stones*—There is nothing in the original to show that he took more than one stone, on which he might put his extra garments, on which to rest his head. The word rendered “for his pillows” is rendered “for his bolster,” 1 Sam. xix. 13, 16. (12.) *And he dreamed*,—Nothing more natural than dreaming under those circumstances—but his dream seems to have been supernatural. *And behold, a ladder*—*Sullam* means a stair-case, ladder, from *salam*, to rise gradually. Hence some suppose that his imagination in sleep magnified the heap of stones on which his head rested into a mountain-pile, with indented sides, reaching to the sky. But the scale, whatever its precise character, connected earth with heaven. *And behold, the angels of God ascending and descending on it*.—In the Bible God’s providences toward men are represented as carried on by the ministry of angels (Heb. i. 14), and the dream was designed to assure Jacob that in his exile he was under divine guidance and protection, angels being employed to minister to him. In view of John i. 51 this ladder has been considered a type of Christ, by whose mediation earth is connected with heaven (John xiv. 6)—all the angels of God through him being employed in ministering “for them who shall be heirs of salvation.” (13.) *And behold, the Lord stood above it*,—Jacob, in this dream, saw the symbol of the divine majesty, called by Onkelos “the glory of the Lord.” *I am the Lord*—He calls himself by his covenant name Jehovah, and speaks of himself as the *God of Abraham thy father*,—That is, grandfather, as the word is frequently used in Scripture. *And the God of Isaac*:—His proper father. He then renews to Jacob the grant which he had made to Abraham and Isaac. Gen. xv. 18–21;

whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows,

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xxvi. 3, 4. (14.) *And thy seed shall be as the dust of the earth;*—An hyperbole used by God in his promise to Abram, Gen. xiii. 16, and by Solomon, 2 Chron. i. 9. *And thou shalt spread abroad*—Literally, “Break forth”—that is, his posterity should cover the whole land of Canaan. *And in thee and in thy seed shall all the families of the earth be blessed.*—A similar promise to that made to Abraham, Gen. xxii. 17. The descendants of the patriarchs were made a blessing to the whole world, because they preserved the true religion when other nations had gone into apostasy, and because “salvation is of the Jews” (John iv. 23)—the Messiah, the Saviour of the world, being a descendant of those patriarchs. Acts iii. 25, 26; Gal. iii. 8, 16. (15.) *And behold, I am with thee,*—This was a most cheering promise, and it must have encouraged Jacob greatly in his long exile in a distant land. (16.) *And Jacob awaked out of his sleep,*—Probably just after his dream. *And he said,*—A soliloquy. *Surely the Lord—Jehovah—is in this place; and I knew it not.*—He, of course, knew that Jehovah is omnipresent, but he did not know that he would manifest himself to him in his exile, as he was accustomed to manifest himself in those places where the patriarchs had had special communion with him. Gen. iv. 16; xii. 7; Ex. xx. 24; Matt. xviii. 20. (17.) *And he was afraid,*—He experienced that solemn awe which was the usual effect of supernatural manifestations. Judg. xiii. 20–22; Ezek. i. 28; Dan. x. 8–12; Matt. xvii. 6; Luke v. 8. *How dreadful*—Awe-inspiring, sacred, wonderful. *The house of God,*—A house of God: a place where God specially reveals himself. *The gate of heaven.*—A gate of heaven: heaven opens itself here. (18.) *And Jacob rose up early in the morning,*—Notwithstanding his fatiguing journey the day before. He was inspired with supernatural energy by his vision. *And took the stone*—(See on ver. 11.) *And set it up for a pillar,*—Put it up on its end, as a memorial of the won-

and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set

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derful event. *And poured oil upon the top of it.*—Oil was so much used in the East that it would be a part of his *viaticum*. Because of its excellent qualities, it was early used as a symbol for spiritual influences, and for the consecration of persons, places, and things, to God. This is the first instance on record of its use for such a purpose. The anointing of stones for superstitious and idolatrous purposes became quite common among various nations. (19.) *And he called the name of that place Beth-el;*—House of God—that is, a place where God had manifested himself, and where he was to be worshiped. In Gen. xxxv. 1-15 Jacob is said to have revisited Beth-el—God again appeared to him there—and with additional ceremonies he reconsecrated the memorial-stone, which may have fallen down in the interim; and he renewed the nomination of the place. *But the name of that city was called Luz at the first.*—The place where Jacob put up his pillar was distinct from the city of Luz, though in close proximity—afterward they appear to have been merged in one, and called by the name Beth-el—the name Luz being entirely discontinued. Gen. xii. 8; xiii. 3; xxxv. 6; Josh. xvi. 2; xviii. 13; Judg. i. 23; 1 Sam. x. 3; 1 Kings xii. 28, 29; Hos. xii. 4. It was about twelve miles from Jerusalem, on the road to Shechem. Its ruins are called *Beitin*. (20.) *And Jacob vowed a vow,*—A vow is a solemn promise to do something, either to God or man. Gesenius says, "The primary idea is that of setting apart or consecrating." *If God will be with me,*—Though this is hypothetical in form, yet it does not express any doubt. God had just told him, ver. 15, that he would be with him; and now Jacob says, in effect, Since God will be with me, and keep me in my exile, and give me food and raiment, and bring me again to my father's house in safety, then shall Jehovah be my God. (21.) *Then shall the Lord be my God:*—Some put these words in the *protasis*—"and if the Lord will be my God"—but the common rendering makes a good sense: Then shall Jehovah—in opposition to all false gods—be my God—that is, I will consecrate myself to his service. (Cf. Ex. xxiv. 7; 1 Kings xviii. 21, 39; 2 Chron. xxiv. 31; Isa. xlv. 5; Zech. xiii. 9; 2 Cor. viii. 5. This view is countenanced by what Jacob did and said when he revisited Beth-el on his return to his father's house. Gen. xxxv. 1-15. (22.) *And this stone, which I have set for a pillar, shall be God's house:*—(See on ver. 19.) *And of all that thou shalt give me,*—During his sojournings in Padan-

for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

Second Lesson. Heb. x. 19-25.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the

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aram. *I will surely give the tenth—a tenth—unto thee.*—He probably had in view the example of his grandfather, who gave a tenth of the spoils which he had gained in "the slaughter of the kings" to "Melchizedek, priest of the Most High God." Gen. xiv. 18-20; Heb. vii. 1, 2. Abram and Jacob devoted a tenth of what they had thus gained, by God's blessing upon them, perhaps because ten concludes the prime numbers, and suggests the idea of completion, and that much would be a reasonable proportion to consecrate to pious uses, such as sacrifice, etc. It does not follow that the patriarchs consecrated in this way a tenth of all they accumulated during their lives. The tithe system was embodied in the Levitical law for theocratic reasons. We have nothing to do with it under this dispensation. But in the spirit of entire consecration which the gospel inspires we should say,

To thee, as to our covenant God,  
We'll our whole selves resign;  
And count that not our tenth alone,  
But all we have is thine.

(19.) *Having therefore*,—The apostle here makes a practical application of the preceding argument for the High-priesthood of Christ. *Boldness to enter into the holiest*—Literally, "Confidence as to access"—an assurance that we shall enter. The word is rendered "confidence" in ver. 35, and also in Heb. iii. 6; Acts xxviii. 31; 1 John ii. 28; iii. 21; v. 14. Elsewhere it is rendered "boldness," "plainness"—so the cognate "boldly," as in Heb. iv. 16—"openly," "plainly." As the holy of holies in the temple was the peculiar residence of God, it was considered a type of heaven. Heb. ix. 24. *By the blood of Jesus*,—As the Jewish high-priest entered into the most holy place with the blood of animals sacrificed (Heb. ix. 7, 25), so we enter into heaven by the blood of Jesus, our great atoning Sacrifice. (20.) *By a new and living way*,—It is called "new" because Christ had recently been crucified, and "living" because it is life-giving, or leads to life—spiritual and eternal: it is the way to life, says Theophylact. *Which he hath consecrated for us*,—"Hal-owid" (Wiclif)—"prepared" (Tyndale, Cranmer, Geneva), "dedicated" (Rheims). It means initiated, opened up. Heb. ix. 18. *Through the vail, that is to say, his flesh*;—The vail which hung before the most holy place was rent in twain when our Lord was crucified, thus symbolizing the opening of the way into heaven through the body of Christ, which was, as it were, rent in his crucifixion. The apostle seems to mean that since the death of Christ

vail, that is to say, his flesh; and having an high-priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies

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we approach to God in our own persons, without the intervention of priests and sacrifices as under the Law, but simply by faith in the atoning sacrifice of Christ. It is not to be inferred from this that since the fall of man there has been any other means of access to God except through Christ; but before his crucifixion penitent sinners exercised an implicit faith in God, having but a vague idea, if any at all, of the atonement which was to be made in the fullness of time, and which was typified in patriarchal and Mosaic rites, priests, and sacrifices—which, compared with the open access which we enjoy, was an indirect way of approaching to God. (21.) *And having an high-priest*—Literally, “A great Priest”—Wielif, “greet prest.” In Heb. iv. 14 he is called “a great High-priest.” *Over the house of God*;—God’s spiritual family, or Church, consisting of true Christians. Heb. iii. 1-6. (22.) *Let us draw near*—Approach to God as the high-priest when he entered into the holy of holies. *With a true heart*,—With sincerity. *In full assurance of faith*,—Literally, “A full measure of faith.” Such an undoubting belief in God’s readiness to accept us as is warranted and elicited by the atonement and priesthood of Christ. Heb. iv. 14-16. This exhortation was specially pertinent in the case of the Hebrews, who were tempted to unbelief and apostasy. *Having our hearts sprinkled from an evil conscience*,—Literally, “Being sprinkled as to our heart from an evil conscience.” The heart means the inner man, in contradistinction to the body, the outer man. The apostle means to have the soul purified from all consciousness of sin—that is, to be cleansed from sin. As the sprinkling of blood under the Law effected ceremonial purity, so the blood of Christ, with which believers are figuratively said to be sprinkled, cleanses the soul from moral defilement. Heb. ix. 13, 14; 1 Pet. i. 2; 1 John i. 7. Faith in Christ removes guilt from the conscience and pollution from the heart. *And our bodies washed with pure water*.—Here is an allusion to the frequent washings with water under the Law for the purpose of ceremonial purification. It is generally thought that the apostle refers to baptism, which, as it consists in the application of clean water to the body, symbolizes the cleansing of the soul from sin. Thus Ananias said to Saul, “Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” Acts xxii. 16. Not that the application of water to the body washed away the sin of the soul—for, as Peter says, “Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.” 1 Pet. iii. 21. The external, ceremonial washing only symbolized and pledged the internal, spiritual purification. When it is said “our bodies,” it is not to be understood that the water was applied

washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised: and let us consider one another, to provoke unto love, and to good works: not forsaking the assembling of ourselves together, as the manner of

to every part of the body, or that the body was plunged under water—for that, indeed, would not be literally washing the body. It is likely, however, that there was a copious effusion of the water in baptism—hence the apostle says, “He saved us by the washing—or bath—of regeneration, and renewing of the Holy Ghost, which he shed on us—or poured out on us—abundantly.” As the baptism of the Spirit was by a copious effusion, so also was the baptism of water, which symbolized the former. Titus iii. 5, 6—a passage resembling the present. Cf. Eph. v. 26, 27. (23.) *Let us hold fast the profession of our faith*—Literally, “The profession of hope”—that is, our confession of Christianity, which gives us the hope of eternal life through Christ. As this was professed in baptism, it was naturally suggested by the foregoing. *Without wavering*;—Literally, “Not inclining”—or leaning. Wiclif, “bowing to no side”—Rheims, “undeclining.” The Hebrew converts were in danger of declining from the hope of the gospel, by reason of the persecutions to which they were exposed. *For he is faithful that promised*.—Not only able, but willing, and sure to do all that he has promised. Rom. iv. 21; 2 Cor. i. 20; Heb. iii. 14; vi. 11-20. (24.) *And let us consider one another*.—Take note of each other—regard one another. *To provoke unto love, and to good works*.—Literally, “In order to a paroxysm of love and of good works”—that is, an incitement to love, which is the essence of religion—and good works, which are its development. This incitement was to be mutual, and they were to keep an eye on one another for this purpose. They were to watch one another, not to find defects which they might censure, but virtues which they might imitate. This involves an exhortation to holiness, in view of its exemplary influence. (25.) *Not forsaking the assembling of ourselves together*.—The apostle may have had his eye on 2 Chron. xxiv. 18; Neh. x. 29; xiii. 11, LXX. The word *episunagoge* is found nowhere else in the New Testament, except in 2 Thess. ii. 1—“our gathering together unto him.” It is found also in 2 Macc. ii. 7. Here it means an assembling together for religious worship. The Jews called their place of worship a synagogue. Those of them who embraced Jesus as the Messiah had separate places for Christian worship, and it is to their assembling in these places to which the apostle seems to allude in the use of this peculiar word. *As the manner of some is*;—Through shame, or fear, or indolence. This would naturally lead to apostasy; for those who have the privilege of attending social and public worship and do not avail themselves of it will be sure to decline in religion. *But exhorting one another*;—They were to obey their pastors (Heb. xiii. 17), but besides this

some is; but exhorting one another; and so much the more, as ye see the day approaching.

The collection (if any) may follow the sermon. The officers of the Church shall then address the minister in the following language:

We present to you this house, to be set apart from all unhallowed or common uses, for the worship of Almighty God.

Then shall the minister request the congregation to stand up, while he pronounces the following Sentence of Dedication:

Sentence of Dedication.

Forasmuch as God has put it into the hearts of his people to build this house for his worship, and has blessed them in their undertaking, we solemnly dedicate it to his service, for the reading and expounding of his holy word, the administration of his ordinances, and for all other acts of religious worship. That he may graciously accept this labor of our hands, let us devoutly pray.

Then shall be said, all kneeling:

Almighty and everlasting God, the heaven, and the

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they were to admonish and encourage one another to persevere in the Christian faith. There seems to be a special, though perhaps not exclusive, reference to the "teaching, and exhorting, and admonishing one another," as Bloomfield suggests, in their "meetings, as they were then carried on"—as in love-feasts, class-meetings, and the like. *And so much the more, as ye see the day approaching.*—He alludes, perhaps, to the time of the destruction of the Jewish polity, when the Jews, not only in Jerusalem, but in all parts of the world, would be harassed and persecuted. As the Christians addressed were Jews, they might expect to be scattered abroad with others of their nation, and would not have the privilege, which they then had, of assembling for religious worship. They should avail themselves of the privilege while it lasted. The apostle, also, may have intended to intimate that it was very unwise in them to abandon Christianity for an effete Judaism, which was about to be destroyed. It was folly to go back to it for the sake of its temple, and priests, and sacrifices, when within seven years all would forever be abolished! The consideration has great force if it be referred to the day of Christ's coming to judge the world—for though the apostle knew that that was far in the future, yet it will virtually come to every man at death, and that is not distant to any man.

*The collection (if any) may follow the sermon.*—It is desirable that the house

heaven of heavens, cannot contain thee, much less this house which we have built; yet thou dost humble thyself to behold the inhabitants of the earth, and dost promise that in all places where thou dost record thy name thou wilt meet with thy people, and bless them. Let thy name be recorded in this place, and here let thine honor dwell. Preserve this house, which we set apart to thy service, from injury and desecration. Accept the worship which shall be here offered to thy name. Let thy Holy Spirit accompany thy word and ordinances, which shall be here administered, so that they may prove means of grace to all who shall receive the same. May many sons and daughters be here born to the Lord Almighty. Let thy people be abundantly satisfied with the fatness of thy house, and make them drink of the river of thy pleasures. Let their children be here fed with food convenient for them, and be brought up in the nurture and admonition of the Lord. Let living waters go forth from this sanctuary, carrying life and joy to all around. Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength; let thy ministers be clothed with salvation, and let thy saints rejoice in goodness. We beseech thee, O Lord, to overlook our unworthiness, forgive our sins, and make us a habitation of God through the Spirit. We offer all our offerings through the ever-blessed name of our Lord and Saviour Jesus Christ, to whom, with thee, and the Holy Spirit, be glory and majesty, dominion and power, both now and ever. *Amen.*

The service may then be concluded with the Doxology and Benediction.

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should be paid for before the dedication, so that no collection may be needed. But if a collection be necessary, let it be taken up with due decorum. Let the sermon suit the occasion. The remainder of the service is so simple and plain as to need no comment, other than may be found in other places in the Ritual, where much of the language occurs.



## SECTION IX.

## THE FORM AND MANNER OF ORDAINING DEACONS.

WHEN the day appointed by the Bishop is come, after a suitable sermon or exhortation, one of the elders shall present unto the Bishop all them that are to be ordained, and say:

I present unto you these persons present, to be ordained deacons.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, if there be any of you who knoweth any impediment or crime in any of these persons presented

*The Form and Manner*—This pleonasm is in the legal and Liturgical style. *Of Ordaining Deacons*.—The English Book has “making” and “ordering.” *Ῥιεῖδ*—rendered “ordain,” Mark iii. 14—means to make, to appoint, to constitute: *kathistēmi*—rendered “ordain,” Titus i. 5—means to set down, to place, to appoint: *cheirotoneō*—rendered “ordain,” Acts xiv. 23—means to stretch out the hand, to vote, to choose (as it is rendered, 2 Cor. viii. 19), and so to appoint or constitute, without reference to the manner, by stretching out the hand as in voting, or laying hands on the person appointed. In Acts vi. the apostles appointed (*kathistēmi*) the seven deacons, after suitable persons had been chosen by the Church. So the Bishop among us “appoints” none to the diaconate, or presbyterate, or episcopate, but such as have been previously chosen for those respective offices. Our word “deacon” comes from the Greek *diakonos*, which means a servant, an attendant, especially one who waits at table, as in John ii. 5, 9. A magistrate is so called, Rom. xiii. 4. So Christ, as commissioned by God, Rom. xv. 8—so a preacher of the gospel, an apostle or other minister, 1 Cor. iii. 5; 2 Cor. iii. 6; vi. 4. But the title “deacons” is specifically applied to an order or class of ministers, which originated in a necessity of the Church at Jerusalem, as recorded in Acts vi.—where those officers are not indeed called “deacons,” but their office is called a *diakonia*, “ministration,” ver. 1—and is contrasted with the *diakonia*, or “ministry, of the word,” ver. 4. Those deacons were set apart to serve the tables of the poor; but before the close of the apostolic age they did other and more spiritual duties; as seems implied in 1 Tim. iii. 8–13. Stephen made an able defense of the cause of Jesus Christ—a powerful “apology” for Christianity—which cost him his life; hence he is called the *proto-martyr*, as he sealed his testimony with his blood. Philip, too, another of the Seven, soon became an evangelist, preaching and baptizing on a large scale. It is likely that others did so too, as occasion served. In the times immediately succeeding the apostolic age, the deacons catechised, preached, baptized, assisted in the Lord’s Supper, and performed other ministerial acts. Hence none were ordained but such as professed to be moved by the Holy Ghost to take upon them the office of the ministry. In several Churches, besides our own, the spiritual duties of the diaconate are more prominent than the temporal, which are largely relegated to church-wardens, stewards, and the like. The Collect in this service speaks of *divers orders of ministers appointed by God’s providence in his Church*: this agrees with the facts set forth in the Acts and Epistles of the Apostles—though it does not follow that all the “orders” there spoken of are necessary in perpetuity. So long as all the functions of the ministry are fulfilled, it does not much matter what those are called by whom the work is accomplished.

*When the day appointed by the Bishop is come, after a suitable sermon or exhortation*.—Properly having reference to this office, as prescribed in the English rubric. *All them that are to be ordained*.—They should be arranged in order before the chancel at the beginning of the service, so that there may be no confusion in presenting them to the Bishop.

*Then*—After they are presented to the Bishop—their names being read aloud.—*That all may know who they are.* *The Bishop shall say unto the people*.—The

to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

Then shall be read the following Collect:

The Collect.

Almighty God, who by thy divine providence hast appointed divers orders of ministers in thy Church, and didst inspire thy apostles to choose into the order of deacons thy first martyr, St. Stephen, with others: mercifully behold these thy servants, now called to the like office and administration: replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and forever. *Amen.*

Then the Bishop, or one of the elders appointed by him, shall read the Epistle.

The Epistle. 1 Tim. iii. 8-13.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy

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challenge in regard to "impediment or crime" is in accordance with ancient usage.

(8.) *Likewise must the deacons*—Literally, "Deacons in like manner." So Rheims and Vulgate. The clause is in regimen with ver. 2: "A bishop then must be blameless"—deacons likewise *grave*—dignified—so ver. 11. Titus ii. 2. *Not double-tongued*,—Chrysostom: "Not fraudulent and deceitful." Theophylact: "Not thinking one thing and speaking another." Theodoret, Bengel: "Not saying one thing to one, and another to another." Bengel adds, "The deacons might take occasion to commit such sins in the discharge of their duties." So Bloomfield: "One thing to the minister, and another to the people—as they went, as it were, between the presbyter and people." *Not given to much wine*,—The apostle does not say, as Theophylact remarks, "not drunkards"—that was out of the question—but not great drinkers. Bengel acutely observes, "The danger of drunkenness threatens those who, from duty, visit many houses"—as the deacons did. Wine was an ordi-

lucre: holding the mystery of the faith in a pure con-

nary beverage—a part of daily diet—and was accordingly set forth with bread, etc., for the refreshment of visitors; and though it was the pure juice of the grape, yet it would intoxicate if drunk freely; and, as Bloomfield says, “Much wine, even if it produce not intoxication, greatly weakens the tone of the mind.” Paul advised Timothy to “use a little wine for his stomach’s sake, and his often infirmities”—which implies that he did not use it as an ordinary beverage. As wine is seldom needed by us, and as the pure juice of the grape is not easily procured, total abstinence is the best safeguard from drunkenness, and is very advisable in the case of Church-officers. Its medicinal and sacramental use has nothing to do with the question. *Not greedy of filthy lucre*:—Tyndale renders literally, “neither unto filthy lucre”—i. e., not given to sordid gain. This may glance at the deacon’s handling Church-money, which exposes him to the temptation to covetousness—as in the case of Judas. But the word is found also in the instructions concerning a bishop—Titus i. 7—who must not be “given to filthy lucre”—“not one who makes gain by base methods,” says Macknight, who cites Scapula as authority for this meaning, and makes this remark, which is suggestive, though it may not hit the apostle’s idea: “As many of the brethren in the first age maintained themselves by their own labor, it might happen that the occupations which they followed in their heathen state, and which they continued to follow after they became Christians, were not very reputable. Wherefore to discourage trades of that sort, and especially to prevent the ministers of religion from gaining money by sinful and even low methods, the apostle ordered that no one should be elected a bishop who was engaged in such low occupations.” The word is found nowhere else in the New Testament, except in some MSS., including the received text, of 1 Tim. iii. 3. In 1 Pet. v. 2 the elders are exhorted to feed the flock “not for filthy lucre” (the cognate adverb), which looks to the salary which was given to ministers. 1 Cor. ix. 1–14; Gal. vi. 6; 1 Tim. v. 17, 18. Deacons probably were paid for their services when they devoted their time to the temporal and spiritual affairs of the Church. Money may be called “filthy lucre,” as it is called “the unrighteous mammon,” Luke xvi. 9, 11, because it is so frequently gained by base practices, and used for base purposes, and excites avarice, which is one of the basest passions. It was eminently proper to caution ministers against this vice. (9.) *Holding*—Holding fast, maintaining firmly. *The mystery of the faith*—Mystery means a secret—something which cannot be known by any one till he is *initiated*, or has it revealed to him—e. g., the Eleusinian mysteries, etc. The gospel is called the mystery of God—of Christ—of godliness—of the faith—and simply the mystery of the gospel, that is, the gospel mystery. Christianity is so styled because it never was—it never could be—discovered by reason: it is a matter of revelation; hence it is said to be made known to the apostles, and through them to the

science. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers,

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world. The mystery of the faith, therefore, does not mean the secret or mysterious matter contained in Christianity—it means Christianity itself. So the mystery of godliness is not the mysterious matter contained in the Christian system—though there is such—but the Christian system itself. The mystery of God—of Christ—is not the mysteriousness of his nature, but the revelation which he has made to the world, and which ministers are to hold fast and propagate. This seems to imply that deacons not only “served tables,” but also preached and publicly defended the Christian faith—see on ver. 13—as did Stephen, one of the Seven. Acts vi.; vii. Thus Macknight: “Soundness in the faith being required in deacons, it is a presumption that they were sometimes employed in teaching; but whether by preaching or by catechising, is hard to say. They likewise performed the office of readers in the Church.” This function seems to have been naturally developed in the diaconate—as in the second and third centuries we find that deacons were authorized by the Bishop to baptize, assist in the administration of the Lord’s Supper, preach and catechise, as well as attend to the finances of the Church. So Bengel: “The deacons often spoke of the Christian faith as their duty gave occasion.” *In a pure conscience.*—Whitby: “In a life so pure that conscience may not smite him; for when a good conscience is once put away, the loss of faith will follow, chap. i. 19.” Bloomfield: “Holding the doctrines of the faith sincerely and conscientiously.” It seems to mean with a conscious sincerity and integrity. So the phrase appears to be used in 2 Tim. i. 3; cf. 1 Tim. i. 5, 6. (10.) *And let these also*—But let these also—as well as the bishops or elders. *First be proved*;—Not in the exercise of the office, but before they were ordained to it; not by challenging any to accuse them, and examining into the grounds of the charge, as there is no proof that that custom of a later age obtained in the time of the apostles; but by inquiring into the soundness of their faith, the purity of their lives, their general fitness for the work, and divine call to it. *Then let them use the office of a deacon, being found blameless.*—Macknight says, “being unaccused”—that is, after the supposed challenge; but it rather means unblamable, as in all other places—1 Cor. i. 8; Col. i. 22 (where it is translated “unreprovable”); Titus i. 6, 7. So the corresponding word in ver. 2. (11.) *Even so must their wives be grave*,—Literally, “Women likewise grave.” But as the word is that commonly used for “wives,” and as it is so used in the next verse, our translation seems to be correct. The article is not used, as it is not used before “deacons” and “husbands,” ver. 8, 12. There is no proof that there was an order of deaconesses at that time in the Church, though it is likely the wives of the deacons performed diaconal offices among their own sex. Hence they were

sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their

to be grave, serious or dignified, like their husbands, ver. 8, and to possess such qualities as would make them a help, and not a hindrance, to their husbands, and fit them for the special duties which devolved upon them. *Not slanderers*.—Literally, “Not devils.” The word is used here, and in 2 Tim. iii. 2; Titus ii. 3, and nowhere else, in the plural—never of evil spirits: the singular, *diabolos*, is never applied, in the New Testament, to any but Satan—except once to Judas Iscariot, John vi. 70. Wiclif: “not bachityne;” Tyndale, Cranmer, Geneva, “not evil-speakers.” Rheims: “not detracting;”—so the Vulgate, *non detrahentes*—rendered “false accusers” in 2 Tim. iii. 3; Titus ii. 3. This corresponds with “double-tongued,” ver. 8. *Sober*.—Vigilant, circumspect, as in ver. 2; Titus ii. 2. *Faithful in all things*.—Which belonged to their relation to the Church. (12.) *Let the deacons be the husbands of one wife*.—Literally, “Let deacons be men of one woman.” Wiclif: “Dekenes be housbondis of o wiif.” The old versions agree with ours, except that Rheims has not the article before deacons. This has been variously construed, to forbid celibacy—second marriages—successive polygamy—simultaneous polygamy. As the rule obtains in the case of bishops and of “the widows” mentioned 1 Tim. v. 9, who must have been each “the wife of one man,” it cannot mean that deacons must be married, though it is generally best for ministers of every grade, and indeed all other men, to marry—nor does it refer to second marriages, for there may be as good reason for a minister to marry a second or third time as there was for him to marry the first time. The injunction seems to forbid polygamy of both kinds: they were not to have more than one wife at a time, and if in their previous heathen or Jewish state they had unlawfully divorced their wives—as divorces were common among Jews and heathens—and more than one of their wives were living, they were adjudged unfit for the pastoral or diaconal office, though they might be allowed a place among the laity of the Church if they afterward restricted themselves to one wife. So a widow similarly circumstanced might be a member of the Church, but could not be taken into the number of the “widows indeed,” specified 1 Tim. v. It was necessary to put the stamp of reprobation upon polygamy and polyandry, which were so prevalent among the Jews and heathens of that age. *Ruling their children and their own houses well*.—The reason for this rule in the case of bishops is given in verse 5: “For if a man know not how to rule his own house, how shall he take care of the Church of God?” This is not repeated in the case of deacons, but it is implied; for though deacons were not rulers in the Church, in the same sense as bishops or elders were, yet they did bear rule; and it required considerable tact in government to manage all the delicate and difficult cases which would require attention in the discharge of their diaconal duties. “House” here means family—

own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Bishop examine every one of those who are to be ordained, in the presence of the people, after this manner following:

Do you trust that you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ, to serve God for the promoting of his glory and the edifying of his people?

*Ans.* I trust so.

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of course, if they had servants they were to be properly governed; but the reference is rather to the children, as appears from ver. 4, 5. The clause "their own houses" is added, because of the tacit antithesis of God's house, the Church. Cf. ver. 5, 15. (13.) *For they that have used the office of a deacon well*,—That is, as Whitby remarks, "according to these rules." The "for" refers to all the foregoing. *Purchase*—All the old versions, except Rheims, have "get," which is the meaning. *A good degree*,—Some refer this to the higher grade, or order, of elder, as it was the early custom to choose presbyters from among the deacons; and so, according to the Apostolical Constitutions, the prayer was offered at the ordination of a deacon, "that he, using the office of a deacon unblamably, might be held worthy of a higher degree"—where this same word (*bathmos*) is used. Some refer it to a good standing-place at the great day. But the next words favor the interpretation—"they obtain for themselves an honorable position"—their office would be "a grade of dignity" in the Church; and they would be respected accordingly. *And great boldness in the faith which is in Christ Jesus*.—Tyndale, Cranmer, Geneva, "liberty." Rheims, "confidence." They could expound, enforce, and defend the principles of Christianity, with great freedom, if their lives were in correspondence with it. So the word is used, Acts iv. 13, 29; xxviii. 31; Eph. vi. 19. This is finely illustrated in the case of the first martyr Stephen, one of the seven deacons of the Church at Jerusalem. Acts vi.; vii.

*Do you trust that you are inwardly moved by the Holy Ghost*—This question has reference to sincerity and purity of motive. The candidate must not be ordained unless he affirms his belief that, as every good motion comes from the Holy Ghost, so the inclination to the sacred office comes from his secret inspiration—not from any secular or sinister motive, but from a desire to glorify God and to serve his Church. This divine call to the diaconate prepares for the higher ministries of the Church, to which in due time the deacon may be advanced. All the functions of the ministry are under the direction of the Holy Spirit, who thus appoints the overseers of the flock of Christ.

*The Bishop.* Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

*Ans.* I do believe them.

*The Bishop.* Will you diligently read or expound the same unto the people whom you shall be appointed to serve?

*Ans.* I will.

*The Bishop.* It appertaineth to the office of a deacon to assist the elder in Divine service, and especially when he ministereth the holy communion, to help him in the distribution thereof, and to read and expound the Holy Scriptures; to instruct the youth; and in the absence of the elder to baptize.

And, furthermore, it is his office to search for the sick, poor, and impotent, that they may be visited and relieved.

Will you do this gladly and willingly?

*Ans.* I will do so, by the help of God.

*The Bishop.* Will you apply all your diligence to frame and fashion your own lives (and the lives of your families) according to the doctrine of Christ; and to make (both) yourselves (and them), as much as in you lieth, wholesome examples of the flock of Christ?

*Ans.* I will do so, the Lord being my helper.

*The Bishop.* Will you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

*Ans.* I will endeavor so to do, the Lord being my helper.

Then the Bishop, laying his hands severally upon the head of every one of them, shall say,

Take thou authority to execute the office of a deacon in the Church of God; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

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*Then the Bishop, laying his hands*—The laying on of hands was usual in designating persons to any office, and was used by the apostles in setting apart the seven deacons. Acts vi. ✓

*In the name of the Father*.—That is, by the authority, and with the sanction, of the sacred Trinity.

Then shall the Bishop deliver to every one of them the Holy Bible, saying,

Take thou authority to read the Holy Scriptures in the Church of God, and to preach the same.

Then one of them appointed by the Bishop shall read the Gospel.

The Gospel. Luke xii. 35-38.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when

*Then shall the Bishop deliver to every one of them the Holy Bible.*—The candidate is not to lay his hand on the Bible, as if taking an oath, but to take hold of it. At the ordination of ministers in the British Wesleyan Connection, a Bible is given to each person ordained, to be preserved by him as a perpetual memorial of the solemn occasion.

*Then one of them.*—One of the newly ordained deacons. Dean Comber: "In our usual service the Epistle and Gospel stand together; but in this office they are separated, and the ordination itself intervenes, as it did of old. The reason of setting the Gospel immediately after the ordination was, that the new ordained person might immediately exercise his authority, and give proof of his fitness for this part of his office in solemnly reading the Gospel." The Reformers, in the time of Edward VI., chose this portion for this office, as it sets forth the work of a servant, or deacon.

*Let your loins be girded about.*—As you are expecting Christ to put you in possession of the kingdom promised by the Father (ver. 32), be prepared to receive him when he shall come. The Orientals use girdles to bind their long, flowing robes around them, when they are about to engage in any service. Hence to be well girded implies to be well prepared for any action. Thus in Hierocles: "This was the great work of the Pythagorean discipline, that men should be altogether on the wing toward a participation in the divine benefits, that so, when death comes, leaving upon earth the mortal body, and putting off its nature, we may be girded for the heavenly march." So Philo: "We eat the passover with our loins girt, as ready for service." The loins were girt for traveling, Ex. xii. 11; 2 Kings iv. 29; ix. 1; for priestly duty, Lev. xvi. 4; Rev. i. 13; for fighting, 1 Kings xx. 11; 2 Kings iii. 21, marg.; Eph. vi. 14; for menial service, Luke xii. 35, 37; xvii. 8; John xiii. 4; 1 Pet. i. 13. *Lights*—Lamps—though it is not the word used in Matt. xxv. 1-8. It is rendered "candle," Luke xi. 33, 36; and "light"—"the light of the body is the eye"—Luke xi. 34. Stier: "The plural simply belongs to the plural address." *Ye yourselves*—In your whole demeanor be serious and vigilant. *Men*—Men-servants, as we say, master and man. *Lord*,—Master—who is represented as gone to the wedding-feast, which usually continued till a late hour (ver. 38), the servants at home watching for his return. The idea of a marriage is kept in the background, if indeed it is embraced at all, as *gamoi* is used for any feast. The Syriac renders, "the house of feasting." Servants waiting for their master to bring home his bride, would not stay



he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the lord when he cometh shall find watching. Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Immediately before the Benediction shall be said these Collects following:

Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy Church: make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy Church,

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till he knocked, but would go forth to meet him. *Those servants—the lord*—Mentioned ver. 46. *Verily I say unto you*,—An asseveration denoting importance. *He shall gird himself*,—He will show them distinguished honor. As an act of condescension, and as a reward for their fidelity, he will treat his servants as guests. This may be a reference to the honor done by the host to distinguished guests, bestowing some attention usually rendered by servants, before he takes his seat at the table. John xii. 2; xiii. 4, 5. *Sit down to meat*,—Recline—the posture assumed at meals, Luke ix. 15. *Will come forth*—Will approach to them, wait upon them. This allusion intimates that our great Master will treat his faithful servants as guests in the kingdom of glory, as well as in the kingdom of grace. Rev. iii. 20, 21. This is to encourage them to diligence in his service. When he is guarding his disciples from overweening views of their services, he uses a different illustration. Luke xvii. 7-10. *The second watch*,—From nine to twelve. *The third*—From twelve to three. The return from a feast would be generally at some time in these watches; but what time was uncertain; hence the necessity of vigilance—the later the hour, the greater the praise of the faithful servants. The first and fourth watches are not mentioned, because the feast would rarely be over before nine, or last as long as till three. *Find them so*,—Find in this manner—find things as described.

through the same thy Son our Saviour Jesus Christ; to whom be glory and honor, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

#### The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

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*Prevent us, O Lord.*—The fine old word “Prevent” cannot be substituted by any other—“Assist” or “Direct” does not express its meaning. It imports to go before for the purpose of furnishing all needful assistance. Then we pray that the grace which enabled us to begin may follow our endeavors so that they may reach a successful issue.

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## SECTION X.

### THE FORM AND MANNER OF ORDAINING ELDERS.

WHEN the day appointed by the Bishop is come, there shall be a sermon or exhortation, declaring the duty and office of such as come to be admitted elders; how necessary that order is in the Church of Christ, and also how the people ought to esteem them in their office. After which one of the elders shall present unto the Bishop all them that are to be ordained, and say,

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*The Form and Manner of Ordaining Elders.*—The English Book has “Ordering Priests.” But *Elder* is the literal rendering of the Greek *Presbuteros*—a senior. The name is given in the New Testament to ministers of the Jewish Sanhedrim, John viii. 9; and to the rulers of synagogues, Luke vii. 3: it was naturally transferred to the Christian Church, and applied to bishops, or pastors, who preached and bore rule in the Church. Acts xi. 30; xx. 17, 28; 1 Tim. v. 17; Titus i. 5; James v. 14, *et al.* In the English Ordinal the word “priest” is used as an abridgment of “presbyter.” But as “priest,” in our version of the New Testament, always stands for *hiereus* (*sacerdos*), a sacrificing priest, Romanists and those who imitate them, use this ambiguous word in the latter sense—in which it is never applied in the Scriptures to a Christian minister. It is better, therefore, not to use it, but the term “elder,” which is always used for presbyter in our version of the New Testament.

*When the day appointed by the Bishop is come.*—The canons of the Church of England “forbid the ordaining of any one both priest and deacon in one day.” They fix the time of probation at one year—as did several councils—though

I present unto you these persons present, to be ordained elders.

Then their names being read aloud, the Bishop shall say unto the people:

Brethren, these are they whom we purpose, God willing, this day to ordain elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and show what the crime or impediment is.

If any crime or impediment be objected, the Bishop shall surcease from ordaining that person, until such time as the party accused shall be found clear of that crime.

Then shall be said the Collect, Epistle, and Gospel, as followeth:

The Collect.

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church, mercifully behold these thy servants, now called to the office of elder, and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Eph. iv. 7-13.

Unto every one of us is given grace according to the

the Bishop, when he thinks necessary, may shorten the period. We have similar provisions. The order of proceedings is like that in the office for ordaining deacons.

(7.) *Unto every one of us*—Having exhorted the Ephesians to unity, as there is but one Church, the apostle proceeds to note the diversity of spiritual endowments bestowed upon it. This ought not to contravene the unity of the Church, nor to excite envy and discord among the members, because to every one is given the grace—the peculiar spiritual endowment—which he receives, in such *measure* as Christ sees proper to bestow. Cf. Rom. xii. 3-6.

measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the

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(8.) *Wherefore he saith*,—Not God—nor probably the psalmist (Whitby)—but “it saith;” that is, the Scripture saith; or, it is written, viz., in Ps. lxxviii. 19. The quotation is not *verbatim* either from the Hebrew or the Greek. The language of the psalmist is addressed to Jehovah: “Thou hast gone up on high; thou hast led captivity captive; thou hast received gifts for men.” The psalm was probably composed at the time of the removal of the ark to Zion. The psalmist celebrates the victories which Jehovah had gained for his people. He had, as it were, descended from heaven to deliver them from their enemies, and having conquered them he ascended again to his throne in heaven, which was symbolized by the Shekinah, which took its position over the ark in the most holy place of the tabernacle, after its removal to Mount Zion. The formula “to lead captive captivity” is found in Deborah’s song, Judg. v. 12. It does not seem to mean “that he had made captives for himself of those who were captives to others” (Barnes); but rather to lead off captives in triumph—to parade them in a triumphal procession. The apostle, applying the language to Christ, quotes it freely, and in the third person. *When he ascended up on high*,—When Christ ascended to heaven. *He led captivity captive*,—He led captive a multitude of captives. Who they were Paul tells us in Col. ii. 15: “Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.” They are wicked spirits, by whom men have been held in bondage. *And gave gifts unto men*.—The psalmist says, “Thou hast received gifts for—on account of—men”—that is, to give them to men. Thus the apostle gives the sense of the psalmist. The gifts which a conqueror bestowed upon the people for whom he had fought were the spoils of the enemy. In a spiritual sense Christ, as it were, recovers from the powers of darkness all of which they had deprived us—but this is not pressed by the apostle. (9.) *Now that he ascended*,—In this parenthesis the apostle glances at the dignity of Christ. He assumes his divinity. Thus the language—he ascended to heaven—implies that he must have descended from heaven to earth. John iii. 13. *What is it*—What does it imply. *But that he also descended first into the lower parts of the earth?*—It is astonishing that some of the old expositors construed this of hell—which some of the Fathers supposed was in the lowest part of the earth; and that Jesus went down thither after his death and before his resurrection to deliver the souls there bound by Satan, and to take them with him to heaven—meanwhile celebrating his triumph in hell over all the powers of darkness! To state a position so absurd is to refute it. Pearson on the Creed (Art. V.) utterly demolishes such an interpretation: “The lower parts of the earth

lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some,

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may possibly signify no more than the *place beneath*; as when our Saviour said, 'Ye are from beneath, I am from above; ye are of this world, I am not of this world' (John viii. 23); or as God spake by the prophet, 'I will show wonders in heaven above, and signs in the earth beneath,' Joel ii. 30. Nay, they may well refer to his incarnation, according to that of David, 'My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth' (Ps. cxxxix. 15); or to his burial, according to that of the prophet, 'Those that seek my soul to destroy it, shall go into the lower parts of the earth' (Ps. lxxiii. 9); and these two references have a great similitude, according to that of Job, 'Naked came I out of my mother's womb, and naked shall I return thither' (Job i. 21)." Whitby indorses Pearson, and cites Chrysostom and Theophylact for this interpretation. The first exposition of Pearson is the most natural. Bloomfield well remarks: "Since the grave is not very suitable to the apostle's argument, the best expositors are now generally agreed that it means the lower regions, namely, of the earth—*of the earth* being a genitive of explanation." This, indeed, comprehends the other two meanings, which refer it to his resurrection and burial—as Bloomfield suggests: "Thus the expressions will refer, not to Christ's descent into the grave, but to his descent to earth, and *incarnation* on earth, terminating with his descent into the grave." For this reason probably the apostle used this pregnant form, as the antithesis to the highest heaven, ver. 10. Cf. Isa. xlv. 23. (10.) *He that descended*—Who thus came down from heaven to earth. *Is the same also that ascended up*—After his resurrection. *Far above all heavens*,—The heavens—above the atmospheric and the starry heavens, even to the highest place in the third heaven, or paradise, where God resides. Ps. viii. 1; lvii. 5, 11; 2 Cor. xii. 2-4; Heb. iv. 14; vii. 26; 1 Pet. iii. 22. *That he might fill all things*.—The all—all the members of his mystical body, viz., with the gifts and graces which they need. Eph. i. 23; iii. 19. (11.) *And*—in bestowing his royal bounties—he gave some, apostles;—Literally, "He gave some indeed to be apostles," viz., the Twelve, whom he personally set apart to the apostolate during his life on earth—together with Matthias and Paul, chosen afterward by him to supply vacancies in the apostolic college. They had seen the Lord—were directly commissioned by him—were endowed with plenary inspiration and supreme authority in the Church—were capacitated to work miracles and to convey the miracle-working power to believers, who, however, could not transmit it to others. The apostles had no successors in their peculiar office. *And some, prophets*;—He gave some to be prophets—a class of Church-officers who spoke under a special

pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the

impulse of the Holy Spirit—interpreting Scripture and sometimes predicting future events. Acts xi. 27, 28; xiii. 1; xxi. 9–11; 1 Cor. xii. 28, 29; xiv. 29–37; Eph. ii. 20; iii. 5. *And some, evangelists*;—Assistants of the apostles—inspired missionaries, who were sent forth by the apostles to establish new Churches. Acts xxi. 8; 2 Tim. iv. 5. There was an order of ministers in the post-apostolic Church, called evangelists, who were employed in missionary work. Eusebius, Eccl. His. iii. 37. *And some, pastors and teachers*;—As these are classed together, it is likely they constituted but one order—the ordinary bishops, or elders of the Church. The term pastors—“shepherds,” as Wiclif, Tyndale, and Cranmer translate—is not elsewhere applied to ministers in the New Testament; but pastoral metaphors are frequently employed in setting forth the office and work of the ministry. John x. 1–18; xxi. 15–17; Acts xx. 28; 1 Pet. v. 1–4. In the latter two texts the *shepherding* of the flock is represented as the duty of bishops, or elders. “Teachers,” of course, instructed the people in the doctrines and duties of Christianity: this embraced catechising the young and ignorant, as well as delivering homilies to those who were more advanced in knowledge. It is very likely that some were associated with the bishops, or pastors, in the office of teaching, who were not invested with the function of government—as was the case in the post-apostolic Church, and as it is in ours. Teaching, however, is an indispensable part of the pastoral office. Christ never gave any “unpreaching prelates” to his Church. Jer. iii. 15; Rom. xii. 7; 1 Cor. xii. 28; xiv. 6, 26; 1 Tim. v. 17. These officers—at least, some of them—appear to have been endued with miraculous gifts for their work; but their successors were not so endowed—nor was this necessary. This is the ordinary work of the ministry, and by study and prayer all who are called to it will be qualified for it. (12.) *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ*,—In order to the perfecting of the saints, in respect to the ministers, that they may be qualified for their ministry; and also in respect to the members, that the Church may be edified. The word rendered *perfecting* means putting in due order, supplying every thing necessary to make any thing complete. Rheims, after the Vulgate: “To the consummation of the saints, unto the work of the ministry, unto the edifying of the body of Christ.” “Saints” are holy persons. As God’s people were so called under the former dispensation, the title was readily transferred to Christian believers. Acts ix. 13, 32, 41; Rom. i. 7, *et al.* “Edifying” means building up. When all the members of a body are fully developed, and are in their proper places—duly articulated—then the body is said to be built up, like an edifice that is completed in every part. The figure is of frequent occurrence in Scripture. The Church is edified when believers are added to it, and when

body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel. St. John x. 1-16.

Verily, verily, I say unto you, He that entereth not

those who belong to it are advanced in the divine life. Rom. xiv. 19; xv. 2; 1 Cor. xiv. 5, 12, 26; *et al.* Thus spiritual gifts are imparted, not for the aggrandizement of those who receive them, but for the profit of the Church at large. 1 Cor. xii. 4-11. (13.) *Till we all come*—All, ministers and members, Jews and Gentiles. *In the unity of the faith, and of the knowledge of the Son of God*.—Literally, “Unto the unity of the faith and of the full knowledge of the Son of God”—to which he exhorted them, ver. 3-6—all having the same settled faith and perfect knowledge of Christ, as the Son of God. John xvii. 3, 20, 21. *Unto a perfect man*.—Unto mature manhood—no longer children in knowledge and experience, ver. 14-16. This explains the former clause—so does the next. *Unto the measure of the stature of the fullness of Christ*.—Cranmer: “unto the measure of the full perfect age of Christ.” Conybeare: “and be of ripe age to receive the fullness of Christ.” Cf. Eph. iii. 19: “that ye might be filled with all the fullness of God.” The sense seems to be, that ye may be so developed in faith and knowledge, as to be able to receive all the spiritual gifts and graces which Christ has to bestow upon his Church. John i. 16; Col. i. 9, 10; Heb. v. 12-vi. 1; 1 Cor. xiv. 29.

(1.) *Verily, verily*.—The double asseveration (in the Greek, *Amen, amen*, found only in John) introduces a weighty statement; and as it is not elsewhere used at the beginning of a discourse, it would seem that this is a continuation of the discourse begun ch. ix. 39. The claim there advanced is here supported—in opposition to the self-appointed leaders of the people, who denounced Jesus as an impostor. Cf. ver. 21, which refers to the preceding miracle. He illustrates the subject by a pastoral metaphor, so common in the Scripture, which represents God’s people as a flock, he himself as their Shepherd, and kings, priests, and prophets, as shepherds under him. Ps. lxxvii. 20; lxxx. 1; Isa. xl. 11; lxiii. 11; Jer. xxiii. 1-4, 21; Ezek. xxxiv.; Zech. xi. 15-17; Luke xv. 3-7; John xxi. 15-17; Acts xx. 28, 29; Heb. xiii. 20; 1 Pet. v. 1-4. This discourse is called a *paromia*, ver. 6. John never uses the word *parabole*, nor does he record any of the parables of Christ. Cf. Matt. xiii. 3. Both words are used with considerable latitude, and may sometimes apply to one and the same thing, as a proverb, or figurative saying. Prov. i. 6; Luke iv. 23. The *paromia* here, like that in John xv., is a kind of allegory. Cf. John xvi. 25, 29. In an expanded simile like this, it will not do to press every particular into the interpretation, nor to restrict the terms rigidly to one mean-

by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth; and the sheep

ing. Thus Christ is represented by "the shepherd" in one aspect, and by "the door" in another. The interpretation, too, is largely blended with the allegory, which is not the case in parables proper. This allegory is intended to show that the false guides of the people were appointed by themselves, and not by God, and therefore they do them no good, but harm, and the spiritually-minded among the people will not regard their corrupt teaching nor imitate their evil example. But, on the contrary, Jesus comes as an infallible guide and sure protector of the people of God, being appointed by him to secure the salvation of all who put their trust in him. *He that entereth not*—He who does not come through the door—the regular way of access into the fold, for the sheep and the shepherd—none else having any business to enter. *Into the sheepfold*,—The *aulē* is a roofless inclosure, formed by stones, hurdles, etc., into which the sheep are led at night for security. It here represents the visible Church, elsewhere styled a kingdom, a vineyard, etc. Cf. Matt. xxi. 33–43. *Climbeth up some other way*,—Ascendeth from elsewhere—climbs over the fence. *The same*—He—*emphatic*. *Is a thief*—One who steals secretly. *A robber*.—A violent plunderer, as in Matt. xxvii. 38, 44, where the word is improperly rendered "thieves." Here no minute distinction seems to be intended: both words are joined for emphasis—hence "thief" alone is used ver. 10. Thus Satan is called "the first thief who clomb into God's fold." This entering the fold, not by the door, the authorized way of entrance, but some other way, illustrates the intrusion of the self-appointed leaders of the people, corresponding to the false prophets spoken of in Jer. xxiii. 21–40: "I have not sent these prophets, yet they ran," etc. Cf. Ezek. xiii. 7. (2.) *But he*—But he who comes through the door—he who is divinely authorized—proves himself, not a thief nor a robber, nor a mere "hireling" (ver. 12, 13), but a faithful guardian of the flock. Christ, of course, means himself primarily by the shepherd—ver. 11, 14: cf. John v. 43. It is applicable, however, to all true ministers, who are divinely appointed to their pasture. Acts xx. 28; Eph. iv. 11. *The shepherd*—A shepherd—it belongs to a shepherd thus to enter the fold. (3.) *To him*—When he comes in the morning to lead out the flock from the fold. *The porter openeth*;—The under-shepherd who guarded the entrance during the night. Cf. Mark xiii. 34; John xviii. 16, 17; 2 Kings vii. 11, LXX. It is not necessary to press this into the interpretation, as if the porter represents a faithful minister who will admit the good Shepherd into his fold; or God the Father (John vi. 36; x. 29); or the Holy Spirit, who opens doors to true shepherds. *And the sheep hear his voice*:—Attend to and obey his orders—being acquainted



hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus

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with the tones of his voice, ver. 4, 16, 27. *And he calleth*—The true reading may be *phonei*, but it means the same as *kalei*. *His own sheep*—The *idia* is not to distinguish his sheep from those of other shepherds in the same inclosure, but to express the idea of proprietorship, or special care, as ver. 12, 14, 16, 26. Some shepherds, especially in the East, give names to their sheep and goats, as we do to horses and dogs. Longus, Pastor iv.: "He spoke to the she-goats, and called the he-goats by name." See Thomson's "The Land and the Book," i. 302. This suggests the intimate acquaintance Christ has with his people (*cf.* Is. xliii. 1), and that which all true pastors have with their flock. Ignatius tells pastors to acquire this knowledge of all committed to their charge, and to call even servants by their names. *By name*,—Each by its name. *And leadeth them out*.—By his call, with which they are familiar. (4.) *Putteth forth*—Turns out, though there is no force implied: it means the same as "leadeth out," ver. 3. *His own sheep*,—The relation is emphasized, because the sheep will not follow a stranger, ver. 3, 5. *He goeth before them*,—It was customary for Oriental shepherds to precede their flocks, toling them with familiar sounds. Ps. xxiii. 1-3; lxxvii. 20; lxxx. 1. (*cf.* Matt. xxvi. 31, 32. This, of course, refers to short distances, to and from the fold, pasture, and stream. When the sheep were to be removed a considerable distance, they had to be driven; hence their name *probaton*—that which goes before. So in Homer, Il. xviii. 525: *cf.* Gen. xxxii. 13, 19; xxxiii. 13; Ps. lxxviii. 70-72. (5.) *And*—But. *A stranger*—Any one who has not charge of the sheep, and with whose voice and appearance they are not familiar—of course the thief and the robber (ver. 1) are such, but so are others. The sheep, naturally timid, will flee from those who have not by kindness and familiarity won their confidence. There may be an allusion to the man born blind, who discarded the Pharisaic leaders. (6.) *This parable*—Allegory. (See on ver. 1.) *Unto them*:—The Jews, particularly the Pharisees. *But they understood not what things they were*—They did not comprehend the meaning of what he said to them. (*cf.* John ix. 39-41. (7.) *Then*—Therefore. As they did not comprehend his allegory, after a pause, giving them time to think, and perhaps to ask what he meant, Jesus resumed his discourse, which is the force of *again*—not that he repeated precisely what he had before advanced. He proceeds to explain the allegory by extend-

unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear

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ing it and applying it to himself and his disciples on the one side, and the Pharisaic leaders and their deluded followers on the other. *Verily, verily*,—(See on ver. 1.) *I am the door of the sheep*.—In this application of the allegory to himself, he strengthens his declaration, according to his custom (*cf.* John vi. 52-66). Thus he does not here say, "I am the shepherd," as is implied in ver. 2, and expressed in ver. 11, but, "I am the door of the sheep," because there is one and the same entrance into the fold for both the sheep and the shepherd. This prepares for the statement concerning the false shepherds and the true, which follows, and reflects back on ver. 1, 2. (8.) *All that ever came before me*—All as many as came before me. He seems to allude to all those Pharisaic teachers and rulers whom he found in the Jewish Church arrogating the prerogatives of the authorized shepherds of God's flock. Hence he adds *are thieves and robbers*:—They were then exercising those prerogatives. *But the sheep did not hear them*.—Heard them not—have not regarded them. The aorists have nearly or quite the force of perfects, as in the Vulgate. The old Syriac reads, as rendered by Etheridge: "I am the gate of the flock; and all those who have come were thieves and robbers, but the flock heard them not." From Matt. xxiii. and other passages it would seem that there were few if any exceptions to this charge. Zacharias, Simeon, and Anna (Luke i., ii.) were dead before Jesus came on the scene, and John the Baptist was obviously not in this category. From a misunderstanding of our Lord's language, as if it embraced all past periods of the theocracy, and so ranked Moses and the prophets with thieves and robbers—thus favoring the absurd heresy of the Manicheans, who denied their divine legation—some copyists omitted the "all," and some, followed by the Vulgate, the words "before me." But the common text appears to be genuine, and yields a good and easy sense, so that there is no need of resorting to forced interpretations, as Lange, Tittman, and others have done, or to despair of finding the true meaning, like Tholuck. If any ruler, like Nicodemus, were better disposed than the rest, and seemed inclined to accredit the teaching of Jesus, he was speedily and effectually silenced. John vii. 45-52; ix. 22, 28, 29; xii. 42. Among all the recognized Jewish teachers of that period there does not appear to have been one who taught the people sound doctrine, and guided them by a holy discipline. "The hungry sheep looked up, and were not fed." Matt. ix. 36-38. It does not appear that one of them was found in the number of the twelve apostles or the seventy. Luke ix., x. Our Lord does not mean to say that false teachers never succeeded in leading good people astray; their being compared to thieves and robbers, who climb over into the fold to steal, to kill, and to destroy (ver. 10), implies the con-

them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his

trary. All that is meant by the figurative expression, "the sheep did not hear them," is this, that none who in simplicity and sincerity followed the teachings of God's word and Spirit, had accredited the claims of such impostors. The case of the man born blind is an illustration, and probably gave occasion to the language. Cf. ver. 26; Matt. xv. 12-14; 2 Tim. iv. 3, 4. To argue from this verse that Christians will always be on their guard against deceivers so that none can be seduced by them, or that caution and care are not necessary to prevent such a consequence, is absurd. Cf. Matt. xxiv. 4, 5, 11, 23, 24; 2 Cor. xi. 2, 3; 1 Thess. v. 19-22; 1 John ii. 18-28; iv. 1; 2 John 7-11. (9.) *I am the door*:—Resuming and expanding ver. 7. Christ is the only, direct, and immediate way of access into the true spiritual fold of God. John xiv. 6; Eph. ii. 18. *By me if any man enter in*,—"Man" is not in the original—the metaphor requires sheep: if any sheep enter through me into the fold. *He shall be saved*,—He shall be protected from thieves and robbers and wolves, ver. 10, 12. *And shall go in and out*,—There seems to be an allusion to Num. xxvii. 15-17. It is a pastoral image, implying security and enjoyment: the going in and out simply means going at the proper times to the fold and to the pasture—the latter being found by the guidance of the shepherd. (10.) *The thief*—This includes the "robber," ver. 1, 8, and the "wolf," ver. 12. The thief comes *to steal*,—To carry off the sheep; the robber comes *to kill*,—To butcher: cf. Matt. xxii. 4; Acts x. 13; the wolf comes *to destroy*:—To worry to death and tear to pieces, with wanton cruelty. But as they all enter the fold in a clandestine manner, they are called generically "the thief"—which well represents false teachers, who care more for their own emolument than they do for the welfare of the people. There seems to be a reference to Ezek. xxxiv. 1-10: cf. Zech. xi. 4, 5, 16; Acts xx. 29, 30; 2 Pet. ii. 1-3. *I am come*—Here is a transition from the metaphor of the door to that of the shepherd—in opposition to the thief. *That they might have life*,—The same as "shall be saved," ver. 9. *And that they might have it more abundantly*.—That they may have abundant pasture—so "find pasture," ver. 9. Christ gives his people all things necessary for the support of their spiritual life, as he proceeds to show, ver. 11, 28. (11.) *I am the good shepherd*:—Literally, "The shepherd, the good"—emphatically so: one who is really, and in the highest sense, what he professes to be—"the Shepherd and Bishop of souls"—where Bishop means the same as Shepherd—one who takes care of the flock. 1 Pet. ii. 25. (See on ver. 1.) *The good shepherd*—The ideal shepherd. *Giv-*

life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father

*eth his life for the sheep.*—Lays down his life if necessary for the protection of the flock. David risked his life in defense of his father's sheep. 1 Sam. xvii. 34, 35. The *asyndeton* has great force. It is implied that Christ did lay down his life for the sheep—which is expressed ver. 15—and this is adduced in proof that he is the good shepherd. Every true minister, when necessary, will do the same. Phil. ii. 17. (12.) *But he that is an hireling,*—But the hireling: the article is used generically, as "the thief," ver. 10. The hireling is one who works merely for wages, and, having no personal interest in the flock, will rarely jeopard his life for them. *And not the shepherd,*—And not really shepherd. *Whose own the sheep are not,*—This shows that the shepherd is here supposed to be the owner of the sheep. Cf. ver. 14; Odyss. iv. 87. *Seeth the wolf coming,*—This passage is very picturesque. The wolf represents the scribes and Pharisees, and those who are like them, in rapacity and violence. Matt. vii. 15; Luke x. 3. (See on ver. 10.) *Catcheth*—Vulgate, *rapit*—seizeth, in order to worry, kill, and carry away. *Them,*—Some of the sheep. *And scattereth the sheep.*—The entire flock. The hireling is introduced by way of contrast, to illustrate the opposite character of the good shepherd, and is not to be pressed in interpretation. (13.) *The hireling*—Now the hireling fleeth, because he is a hireling. He acts in character. Hirelings in those days had not a very fair reputation: they were considered less respectable than the servants that belonged to the proprietor of the estate. Luke xv. 17, 19; Virgil, Ec. iii. 5, 16. It must not, however, be supposed that all hirelings were unfaithful servants. *And careth not for the sheep.*—This explains the foregoing—and so, as is common with such, he cares not for the flock, when any risk is to be run for their protection. This has nothing to do with ministers' receiving a support from the people whom they serve, as this is God's ordinance; Luke x. 7; 1 Cor. ix. 13, 14; Gal. vi. 6; 1 Tim. v. 17, 18; but it bears hard on those who work only for the hire, or who get the hire and neglect the work. (14.) *I am the good shepherd,*—He repeats this, because he is about to show that what is said of the ideal shepherd (ver. 3, 4), applies to himself: cf. ver. 27, 28. *And know my sheep,*—I both know mine, and am known by mine—sheep is, of course, understood. The word implies intimate acquaintance, which supposes tender care on the one part, and confidence and affection on the other. (15.) *As the Father knoweth me,*—This verse ought not to be dis-

knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

And that done, the Bishop shall say unto them as hereafter followeth:

You have heard, brethren, as well in your private examination (as in the exhortation which was now made to you), and in the holy lessons taken out of the

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joined from the preceding: it illustrates the intimacy between Christ and his people; and should be rendered, As the Father knoweth me, and I know the Father. *Cf.* John xiv. 23; xvii. 21-23. *And I lay down my life for the sheep.*—A manifestation of his regard for them, as in ver. 11. Christ died for all men; but the benefit of his death results only to those who become his by faith—the point here brought out. *Cf.* 1 Tim. ii. 1-6; iv. 10. The present tense is used for the near and certain future. (16.) *And other sheep I have, which are not of this fold:*—He speaks by *prolepsis* of believers among the Gentiles—not of a definite number whom he had predetermined to make his sheep. Matt. viii. 11; Mark xiii. 27; Luke xiii. 19, 29; John xi. 52; Acts xviii. 10. *I must*—In fulfillment of my design. Luke xxiv. 46, 47. *Bring,*—Lead or conduct into the fold. Ezek. xxxiv. 13. *And they shall hear my voice;*—*Cf.* ver. 3. *And there shall be one fold, and one shepherd.*—And there will be one flock, one shepherd. The *asyndeton* has great force—it marks the close connection between the flock and the shepherd, and intimates that as there is but one shepherd, there can be but one flock. The resemblance in the words is striking—*poimnē*, a flock; *poimēn*, a shepherd. The Vulgate *ovile*, fold, has been followed by Cranmer, Geneva, and our translators, who did not probably mean by it “one exclusive inclosure of an outward church,” but the true spiritual church, composed of all believers who belonged to the Jewish fold and all who should be gathered in from the Gentiles, who are represented as not belonging to any fold. In a certain sense, all in every nation that fear God and work righteousness (Acts x. 35), in every age, are Christ’s sheep, and all such well-disposed persons readily believe in him as soon as he is made known to them; but Christ did not probably intend his discourse to have so wide a scope. He intended to intimate the calling of the Gentiles into the fellowship of his people. The same thing is expressed by other metaphors. Rom. xi. 16-24; Eph. ii. 13-22; iv. 4-6.

*And that done, the Bishop shall say unto them as hereafter followeth:*—The Address is very solemn, searching, and appropriate. It was abbreviated in the recension adopted by the General Conference of 1870—though the substance is retained. The Questions and Answers are very pointed and particular—they need no comment.

Gospel, and the writings of the apostles, of what dignity, and of how great importance, this office is, whereunto ye are called. And now again we exhort you, in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office ye are called: that is to say, to be messengers, watchmen, and stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this evil world, that they may be saved through Christ forever.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, through the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost: that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavor yourselves from time to time to sanctify the lives of you and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties, ye shall answer plainly to these things, which we, in the name of God and of his Church, shall demand of you touching the same.

Do you think in your heart that you are truly called, according to the will of our Lord Jesus Christ, to the order of elders?

*Ans.* I think so.

*The Bishop.* Are you persuaded that the Holy Script-

ures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

*Ans.* I am so persuaded, and have so determined, by God's grace.

*The Bishop.* Will you then give your faithful diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded?

*Ans.* I will so do, by the help of the Lord.

*The Bishop.* Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require, and occasion shall be given?

*Ans.* I will, the Lord being my helper.

*The Bishop.* Will you be diligent in prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

*Ans.* I will endeavor so to do, the Lord being my helper.

*The Bishop.* Will you be diligent to frame and fashion yourselves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

*Ans.* I shall apply myself thereto, the Lord being my helper.

*The Bishop.* Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

*Ans.* I will so do, the Lord being my helper.

*The Bishop.* Will you reverently obey your chief ministers, unto whom is committed the charge and

government over you; following with a glad mind and will their godly admonitions, submitting yourselves to their godly judgments?

*Ans.* I will so do, the Lord being my helper.

Then shall the Bishop, standing up, say,

Almighty God, who hath given you this will to do all these things, grant also unto you strength and power to perform the same; that he may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

After this the congregation shall be desired secretly in their prayers to make their humble supplications to God for all these things: for which prayers there shall be silence kept for a space.

After which shall be said by the Bishop (the persons to be ordained elders all kneeling), *Veni, Creator, Spiritus*; the Bishop beginning, and the elders and others that are present answering by verses, as followeth:

Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*  
 Thou the anointing Spirit art,  
*Who dost thy seven-fold gifts impart.*  
 Thy blessed unction from above  
*Is comfort, life, and fire of love.*  
 Enable with perpetual light  
*The dullness of our blinded sight.*  
 Anoint and cheer our soiled face  
*With the abundance of thy grace.*  
 Keep far our foes, give peace at home;  
*Where thou art guide no ill can come.*

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*After this the congregation shall be desired secretly in their prayers*—The time allowed for these silent prayers should be very short—a minute or two will suffice. This solemn pause prepares for the invocation of the Holy Spirit, which follows.

*Veni, Creator, Spiritus*;—These words constitute the first line of a Latin hymn to the Holy Spirit—"Come, Creator, Spirit." It is a Hymn for Pentecost, found in the Works of Ambrose, and is said to have been composed by him. It was put into the office for the Consecration of a Bishop as early as A.D. 1100; and in the next century it was put into the office for the Ordination of a Priest. The Lutherans and some other Protestants use it in like manner. It is very appropriate to this service, as the Holy Ghost distributes the offices of the Church, and calls and qualifies men for them. Hence the reference to his "anointing" and "seven-fold gifts"—that is, manifold—seven being a number of perfection. The Spirit is *one* in his person—*seven* in his functions—"The Spirit, one and seven." Acts xiii. 2-4; xx. 28; 1 Cor. xii.; Rev. i. 4. The Reformers in King Edward's time versified it at large for the Ordinal. It was subsequently put into the more concise form in which we have it—rough, irregular, but very nervous. The congregation should slowly and audibly repeat the lines in *Italics*.



Teach us to know the Father, Son,  
*And thee of both, to be but one.*  
That through the ages all along,  
*This may be our endless song:*  
Praise to thy eternal merit,  
*Father, Son, and Holy Spirit.*

That done, the Bishop shall pray in this wise, and say,  
Let us pray.

Almighty God and Heavenly Father, who, of thine infinite love and goodness toward us, hast given to us thy only and most dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his apostles, prophets, evangelists, doctors and pastors; by whose labor and ministry he gathered together a great flock in all parts of the world, to set forth the eternal praise of thy holy name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same office and ministry appointed for the salvation of mankind, we render unto thee most hearty thanks: we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all who either here or elsewhere call upon thy holy name, that we may continue to show ourselves thankful unto thee for these, and all other, thy benefits; and that we may daily increase and go forward in the knowledge and faith of thee and thy Son, by the Holy Spirit: so that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be forever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee, in the unity of the same Holy Spirit, world without end. *Amen.*

When this prayer is done, the Bishop and the elders present shall

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*That done, the Bishop shall pray in this wise.*—This prayer for pertinency, fullness, and fervor is hard to be excelled. It needs no explanation—all, of course, will understand that *doctors and pastors* mean the same as “pastors and teachers,” Eph. iv. 11.

lay their hands severally upon the head of every one that receiveth the order of elders, the receivers humbly kneeling upon their knees, and the Bishop saying,

The Lord pour upon thee the Holy Ghost, for the office and work of an elder in the Church of God now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the word of God, and of his holy sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Bishop shall deliver to every one of them, kneeling, the Bible into his hands, saying,

Take thou authority to preach the word of God, and to administer the holy sacraments in the congregation.

Then shall the Bishop say,

Most merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help;

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*The elders present shall lay their hands severally upon the head of every one—It is sufficient that a few of them do so, as they represent the entire presbytery. The Council of Carthage, A.D. 398, ordered that "all the priests present should hold their hands upon his head, by the hands of the bishop." This indicates that the bishop is only "the first among equals."*

*The Lord pour upon thee the Holy Ghost,—This has been well substituted for the formula in the English Book: "Receive the Holy Ghost." The ecclesiastical authority to exercise the functions of an elder is formally imparted by the imposition of hands—though any other solemn method would do—but the qualification for the work comes from the Holy Spirit, whose aid is thus invoked. In the name of the Father,—On the authority, and by the sanction, of the sacred Trinity.*

*Then the Bishop shall deliver—As in the case of the ordination of deacons. No other explanations are needed than what are given in that office—it will be understood that "in the congregation" here means the same as "in the Church of God" in that office: of course all places are comprehended where the minister's services may be needed.*

that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

#### The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

If on the same day the order of deacons be given to some, and that of elders to others, the deacons shall be first presented, and then the elders. The Collects shall both be used: first that for deacons, then that for elders. The Epistle shall be Eph. iv. 7 to 13, as before in this office. Immediately after which, they that are to be ordained deacons shall be examined and ordained as is above prescribed. Then one of them having read the Gospel, which shall be St. John x. 1-16, as before in this office, they that are to be ordained elders shall likewise be examined and ordained, as in this office before appointed.

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## SECTION XI.

### THE FORM OF CONSECRATING A BISHOP.

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*The Form of Consecrating a Bishop.*—The word “consecrating” means the same as ordaining; hence in the English Book it is, “The Form of Ordaining or Consecrating of an Archbishop or Bishop.” In Mr. Wesley’s Book, “The Form of Ordaining of a Superintendent.” He substituted “Superintendent” for “Bishop,” because of the associations connected with the latter title, as he substituted “elder” for “priest”—meaning the same thing. “Bishop” is an altered form of the Greek *Episkopos*—“Superintendent” is a literal translation of it. But as the word “Bishop” is used in our authorized version of the New Testament, and is more convenient than superintendent, it soon took its place. The change was made in the Discipline of 1787. In the New Testament, indeed, bishop denotes an elder. But as the president, or moderator, of the assembly of elders, or bishops, in a city, became a permanent officer of the Church, and represented the body of elders, or bishops, the title bishop in the second century was restricted to him for the sake of distinction. An officer of this sort seems to be meant, in Rev. i.-iii., by “the angel of the Church”—a title borrowed from the Jews. He was anciently chosen and consecrated by the body of elders, without the intervention of any other bishop. Jerome says this Episcopal polity was adopted to prevent schism, and promote unity and harmony. It has been greatly abused, and made to minister to pride and arrogance; but when, as with us, it is restored to its primitive simplicity, it is a useful and important function of the ministry. The notion that bishops are the successors of the apostles, with apostolic powers and prerogatives, has no warrant either in Scripture or ancient authors. Episcopacy, indeed, agrees with the Scriptures, and seems to have had apostolic approval; but it is certainly not essential to the existence of the Church. In our Communion the bishops are recognized as the “first among equals,” elders upon

## The Collect.

Almighty God, who by thy Son Jesus Christ didst give to thy holy apostles many excellent gifts, and didst charge them to feed thy flock: give grace, we beseech thee, to all the ministers and pastors of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory, through Jesus Christ our Lord. *Amen.*

Then shall be read by one of the elders

The Epistle. Acts xx. 17-35.

From Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to

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occasion being allowed to do all that bishops do. So was it in the primitive Church. The selection of Acts xx. 17-35 "for the Epistle" shows that the Church does not consider her bishops any more than presiding presbyters—so with regard to "the Gospel"—as there is nothing required in either passage that elders are not called to do. The dispute as to whether bishops constitute an "order," or only an "office in an order," is very much a war of words. So with regard to their ordination. Admitting that they do not constitute an "order" *jure divino*, but only *jure humano*, or *jure ecclesiastico*—that is, by the will of the Church—there is no inconsistency in ordaining them, or setting them apart by the imposition of hands, as Paul and Barnabas were thus set apart by the Church at Antioch, long after they had been in the ministry, and one of them in the apostleship. Acts xiii. 1-3. Indeed, it seems to be more expedient thus to set apart bishops to their office, as it is permanent and not temporary—"once a bishop always a bishop" is the old maxim, and duly guarded, as with us, this seems to be proper.

*The Collect.*—This is changed a little: *all the ministers and pastors of thy Church*, being substituted for "all Bishops the pastors of thy Church."

*Then shall be read by one of the elders*—In the English Book "another Bishop" is appointed to "read the Epistle, 1 Tim. iii. 1; or this for the Epistle, Acts xx. 17."

(17.) *From Miletus*—Paul took ship at Assos to go to Syria: he had not time to go to Ephesus, so when the ship arrived at Miletus, *Paul sent to Ephesus, and called the elders of the church.*—Miletus was a sea-port of Ionia and Caria, south of the Meander, about thirty-six miles south of Ephesus, which was in Ionia, situated on the River Cayster—the metropolis of Proconsular Asia. Paul first visited Ephesus A.D. 54, and stayed there a few weeks. Some months after he made a second visit to Ephesus, and remained there three years. He was successful in his ministry there, and naturally took a lively interest in the spiritual welfare of the Church which he had planted and nourished. He would gladly have made them a visit now, but he had not time. He could not control the sailing of the ship, and he could not leave it, as he might not find another to answer his purpose; so he sent for the elders of the Church, who reached Miletus while the ship was delayed in that port. By the shortest route it is said to be only about

him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations,

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thirty miles from Ephesus to Miletus. Wiclif renders, "And clepid the grettist men of birthe of the chirche;" Tyndale, Cranmer: "Elders of the congregation;" Rheims: "Auncients of the church." But these presbyters were ministers to whom was confided the pastoral care of the Church. There were doubtless several congregations in Ephesus, though all under one government, as the New Testament never speaks of the Churches of a city, but the Church. The pastors constituted a presbytery, or conference, of elders. For the sake of order, and to prevent schism, as Jerome says, one of their number was chosen by the rest as the presiding elder. He is probably the officer called "the Angel of the Church," as in the Epistle to "the Angel of the Church of Ephesus," Rev. ii. 1-7. In the New Testament these elders are called bishops—the former being rather a title of dignity; the latter, a title of office. Thus in ver. 28 these presbyters are called "overseers"—in the Greek *episkopoi*, "bishops." So Titus i. 5-7. The apostles are sometimes called presbyters, or elders, but never bishops, as they were not pastors of any particular flock. Since the first century the presiding elders have been called bishops, and the pastors over whom they preside are called elders, or presbyters. The followers of Calvin, however, discard this imparity, and call the moderators, or presidents, and those over whom they preside, all alike bishops, and all alike presbyters—though they seldom use the former title. Some prelatists, to get over the difficulty presented by a plurality of bishops in one city—which is contrary to their primitive canons—suggest that these were bishops of adjacent cities! Conybeare and Howson well remark, "There was evidently no time to summon them." They were the bishops, or pastors, of the Church in Ephesus. (18.) *And when they were come to him,*—Doubtless they came with haste, eager to see and hear again the beloved apostle. *Ye know*—The Cambridge MS., followed by some early versions, and Conybeare and Howson, has, "Brethren, ye know"—an interpolation made by some critics who thought the speech abrupt without it. But the apostle may have said a good deal—must have said some things when he met with the elders—not here recorded. "Ye" is emphatic. *From the first day that I came into Asia*,—Paul's first visit to Ephesus, the capital of Proconsular Asia, was A.D. 54. Acts xviii. 19-21. *After what manner*—How I have been with you all the time—in what manner I conducted myself among you. (19.) *Serving the Lord*—Jesus. Rheims, "our Lord." *With all humility of mind*,—Lowliness of mind, as the word is rendered Phil. ii. 3. *And with many tears*—"Many" should perhaps be omitted. Rheims, after the Vulgate and Wiclif: "And teares." (cf. ver. 31; 2 Cor. ii. 4; Phil. iii. 18. *And temptations*,

which befell me by the laying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now,

—Trials, afflictions. *Which befell me*—Which happened unto me, as the word is rendered in six out of the eight places in which it occurs in the New Testament—and here by Tyndale, Cranmer, and Geneva. Vulgate, *quæ mihi acciderunt*—Rheims: “That did chance to me.” Wiclif: “That filden to me.” *By the laying in wait of the Jews*.—The Jews were always plotting against Paul’s life. Acts ix. 24; xx. 3; xxiii. 30; cf. 1 Cor. xv. 32. (20.) *And how I kept back nothing that was profitable unto you*.—Ye know that I suppressed nothing profitable. He concealed nothing in his teaching that might have been advantageous to them, though it might have offended them, and made himself unpopular. *But have showed you*.—This seems to connect with the foregoing. So Rheims renders the Vulgate: “How I have withdrawn nothing that was profitable, but that I preached it to you.” Wiclif: “That I tuld not to you.” Conybeare and Howson: “But declared them to you.” *And have taught you publicly*.—Instructed you in public assemblies. *And from house to house*.—In every house to which he had access. Wiclif, literally: “Bi houses,” as the Vulgate *per domos*. Tyndale: “At home in your houses.” Cranmer and Geneva: “Throughout every house.” That was thorough pastoral visiting. Bengel: “Not even the apostolic functions, extensive as they were, were fully discharged by public preaching. What then should pastors do?” (21.) *Testifying*—Fully testifying. *Both to the Jews*.—To the Jews first, as was the rule of the apostles. *And also to the Greeks*.—Gentiles. Wiclif: “Hethen men.” The Greek language being spoken by the principal part of the Gentile world, all who are not Jews are called in the New Testament “Greeks.” Acts xvi. 1, 3; xix. 10, 17; Rom. i. 16; 1 Cor. i. 22–24; *et al.* *Repentance toward God*.—As the article is used, Tyndale and Geneva have “The repentance toward God;” Cranmer: “The repentance that is toward God”—the repentance which the gospel requires, and of which they stood in need. Conybeare and Howson: “Their need of repentance towards God.” Repentance is a change of the mind—turning from evil to good—it is always accompanied with sorrow for the evil done, and a purpose to do so no more. It is “toward God,” as he is the one against whom we have sinned, and from whom alone we can obtain pardon. *And faith toward our Lord Jesus Christ*.—In view of the article, Cranmer renders, “And the faith which is toward our Lord Jesus.” Some MSS. omit the word “Christ.” The gospel prescribes the acceptance of our Lord Jesus as the only Saviour, as the indispensable condition of pardon. Mark xvi. 16; John iii. 14–18, 36; Acts xiii. 38, 39; xvi. 31; Rom.

behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone

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iii. 21-30; *et al.* (22.) *And now, behold,*—He calls their attention to it, as a matter of great interest. *I go bound in the spirit*—Some say, “constrained by the Holy Ghost;” others, “I go to be bound according to the Spirit;” others, “bound as a prisoner in chains, in the spirit, though not yet in the body.” The probable meaning is, “resolved in my mind”—constrained to go: it thus agrees with Acts xix. 1: “Paul purposed in the spirit to go to Jerusalem.” Cf. John xiii. 21; Acts xviii. 8, 25. So Christ “steadfastly set his face to go to Jerusalem.” Luke ix. 51. *Not knowing the things that shall befall me there:*—The apostles were not omniscient—their miraculous endowments were not imparted to them for their personal accommodation, but only to authenticate their mission. “Befall” means happen, occur—a different word, however, from that in ver. 19. (23.) *Save that*—But this one thing I know, that the Holy Spirit, in every city, assuredly testifieth to me that bonds and tribulations abide me—the Vulgate adds, “at Jerusalem”—which is what is meant. The Holy Ghost solemnly testified this by the prophets in the several Churches which the apostle visited; e. g., Acts xxi. 4, 10, 11. Doubtless, the Holy Spirit also accompanied their testimony with a corresponding influence on his mind. The word rendered “abide” is the same as that translated “tarry,” ver. 5. Persecutions were waiting his arrival. (24.) *But none of these things move me,*—Literally, “But I make account of nothing”—that is, of this sort: I care not for tribulations—indeed, Paul gloried in them. Rom. v. 3; 2 Cor. xii. 10. *Neither count I my life dear unto myself,*—Literally, “Neither do I hold my life valuable to myself.” *So that I might*—So that I may. *Finish my course with joy,*—Alluding to a successful race in the Grecian games—a favorite metaphor with Paul. Acts xiii. 25; 1 Cor. ix. 24-27; Phil. ii. 16; iii. 12-14; Heb. xii. 1, 2; 2 Tim. iv. 6-8. *And the ministry*—That is, the ministry: this was the course which he wished to finish with joy. *Which I have received*—Which I received from the Lord Jesus. Acts xxvi. 15-18; Rom. i. 1-5; Gal. i. *To testify*—The same word as in ver. 21, 23. *The gospel of the grace of God.*—The glad tidings concerning the favor which God has shown to man in the redemption that is in Christ Jesus. (25.) *And now, behold,*—Repeated by *anaphora* from ver. 22. *I know that ye all,*—The elders understood Paul as taking a final leave of them, ver. 38.

preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not

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There is no proof that he ever revisited Ephesus, but if he was liberated after his imprisonment, Acts xxviii., and did revisit Ephesus, his language is to be construed as meaning that he so confidently anticipated speedy martyrdom that he had no expectation of ever returning to Proconsular Asia. He says himself he did not know what would befall him; and, indeed, it is absurd to suppose that he was inspired with infallible foresight of all that would take place in his history. He may have been mistaken in this matter, without affecting his infallibility as an apostle, when it was needed in the exercise of his peculiar functions. He could work miracles when they were needed in the course of his ministry; but on other occasions he could not—hence he left Trophimus sick at Miletus, when doubtless he would have cured his friend if he had been able to do so. However, if he did return to Ephesus after his imprisonment at Rome, it is not likely that all of the elders saw him again, as in the interval some of them may have died; but he seems to have been persuaded in his own mind that he never would return to Ephesus. *Among whom I have gone*—Gone through—the elders represented the people over whom they were placed, and among whom the apostle had exercised his ministry. Tyndale, Cranmer: “Through whom I have gone.” *Preaching the kingdom of God*,—Heralding the setting up of that kingdom predicted by Daniel (ii. 44), and proclaimed as at hand by John the Baptist and Jesus Christ (Matt. iii. 2; Mark i. 14, 15)—that is, that the New Dispensation was opened, and the Church under it organized. Acts i. 3; xxviii. 23, 31. *Shall see my face no more*.—The order of the words in this verse in the Greek is followed by the Vulgate and Rheims, thus: “And now behold I do know, that you shall no more see my face all you, through whom I have passed preaching the kingdom of God.” (26.) *Wherefore*—In view of my well-known labors among you. *I take you to record*—So Tyndale, Cranmer, Geneva. Rheims, Conybeare and Howson: “I take you to witness.” Bengel: “‘Your conscience will bear me witness’—this is the force of the middle verb.” But it is rendered “testify” in the other two places where it occurs in the New Testament—viz., Gal. v. 3; Eph. iv. 17. It is here used with the dative, and may mean, “I solemnly affirm to you”—“I call God to witness.” *This day*,—Rheims: “This present day”—when he was taking a final leave of them. *That I am pure from the blood of all men*.—That I am clean from the blood of all—viz., of those among whom I have exercised my ministry. Blood implies death—here, of course, the death of the soul. If any are lost, I am not to blame: their blood will not be found in my skirts. Cf. Ezek. iii. 18–21; Acts xviii. 6; History of Susanna i. 5. (27.) *For*—This is the ground of his protestation. *I have not shunned*—I have not kept myself back so



shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you

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as not to declare unto you—The same words are rendered “kept back,” and “have showed,” ver. 20. *All the counsel of God.*—He suppressed no part of the revealed will of God concerning the salvation of men. Luke vii. 30; Eph. i. 11. (See on ver. 20, 21.) He declined to proclaim nothing which God had revealed, from indolence, fear, or shame. Rom. i. 16; 1 Cor. ii. 1, 2; Eph. iii. 1–11. (28.) *Take heed, therefore,*—Attend carefully, therefore, after my example. *Unto yourselves,*—So he directed Timothy, “Take heed unto thyself, and unto the doctrine,” in 1 Tim. iv. 16—where another, but kindred, word is used. Ministers must watch over themselves so as to keep clear of all error in doctrine and defectiveness in personal piety, or they will not be prepared to watch over the flock committed to their care. *And to all the flock*—The Church is Christ’s flock. This pastoral image is of very frequent occurrence in the Scriptures. Isa. xl. 11; lxiii. 11; Jer. iii. 15; John x. 1–16—where Christ calls himself “the good Shepherd;” 1 Pet. i. 1–4—where he is called “the chief Shepherd,” ministers being shepherds under him—*cf.* John xxi. 15–17; 1 Pet. ii. 25—where he is called “the Shepherd and Bishop of your souls”—the title “Bishop” defining the title “Shepherd.” Pastors must take care of every one in the flock—especially the lambs and the weak and helpless sheep. The poor and ignorant and sick have special claims on their attention. Ezek. xxxiv. *Over the which*—Literally, “In which”—Vulgate: *In quo*; Wiclif: “In which;” Rheims: “Wherein;” Tyndale, Geneva: “Whereof;” Cranmer: “Among whom.” Jacobus says, “Wherein, as yourselves a part.” But the pastoral idea distinguishes the shepherd from the flock, and places him over it—the oversight is implied in the word “overseers;” *cf.* 1 Thess. v. 12, where the word is rendered “among:” “them which labor among you, and are over you in the Lord.” Heb. xiii. 7, 17, 24. *The Holy Ghost hath made you overseers,*—The Holy Spirit not only instituted the pastoral office, but as he dwells forever in the Church, he moves men to enter that office, and qualifies them for it; and he inclines the Church to recognize their call, and to accept their services. The word translated “overseers” is *episkopous*, whence our word “bishops,” as the Greek word is everywhere else translated, and should be here. *Episkopos* means superintendent, overseer. It is applied in the classics to the overseers, or guardians, of treaties, laws, wares, and, in the LXX., of public works, 2 Chron. xxxiv. 12, 17, and of cities, Isa. lx. 17. It here designates those called elders, or presbyters, ver. 17. Jerome says, Bishop denoted dignity (rather, office), and presbyter denoted age, but both belonging to the same officers. Theodoret: “He calls bishops presbyters, for at that time they had both names.” Alford: “If our English version had rendered the term here *bishops*, as uniformly elsewhere, it

overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to

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would have been more apparent to every English reader that elders and bishops were originally and apostolically synonymous. See ver. 17." *To feed the Church of God*,—Vulgate: *Regere Ecclesiam Dei*; Wiclif and Rheims: "To rule the congregation of God." Geneva: "To govern the Church of God." Literally, "To shepherd the Church of God"—comprehending feeding, governing, and guarding, as a shepherd, his flock. So John xxi. 16; 1 Cor. ix. 7; 1 Pet. v. 2. The common reading "of God," as found in the Vatican and Sinaitic MSS., and others, seems to be correct. The formula, "the Church of the Lord," is never used in the Scriptures: it was probably substituted by an early copyist for "God," because of the next clause. *Which he hath purchased with his own blood*.—Bishop Sanderson says, "The Lamb is God, the Son of God, very God of very God, and so the blood of this Lamb is the blood of God. And it is this dignity of his nature that especially setteth so huge a value upon his blood, that it is of an infinite price, of infinite merit." It was God's blood (because the humanity which shed it was God's humanity; for the Divine Word assumed flesh, that is, human nature, John i. 14)—the Divinity having no blood to shed in any other sense. It was "his own blood"—not the blood of animals. Heb. ix. 12-14; 1 Pet. i. 18, 19. The Church being thus "purchased" by Christ, it is his peculiar property. 1 Cor. vi. 20; Eph. i. 14, 18; Titus ii. 14; 1 Pet. ii. 19; cf. Exod. xv. 16; xix. 6. (29.) *For I know this*,—A reason for the preceding solemn charge. He knew this by experience and observation—being a good judge of human nature—and also probably by inspiration. *That after my departing*—Not his death, but his departure from them, never to return. *Grievous*—Literally, "Heavy." Vulgate, Wiclif, Rheims: "Ravening." *Wolves*—False teachers. Pretending to be shepherds to take care of the flock, they would prove wolves to scatter, tear, and slay the sheep. Matt. vii. 15; John x. 12. *Shall*—Will. *Not sparing the flock*.—Wolves have no mercy. At first the Church of Ephesus successfully resisted them—Rev. ii. 1-7—but subsequently it became the helpless and hapless prey of heretics and schismatics. (30.) *Also of your own selves shall men arise*,—And from your own selves will men arise—that is, they will spring up in the Church at Ephesus. *Speaking perverse things*,—So all the old versions, except Wiclif's, which has "schrewid." Vulgate, *perversa*—wrong, twisted, distorted—perversions of the gospel. Hymeneus, and Philetus, and Alexander, seem to have been of this class of perverters of the truth in the Ephesian Church. 1 Tim. i. 19, 20; 2 Tim. ii. 17, 18. Paul may have had

draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or

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these heretics in view. (31.) *Therefore, watch,*—On this account be vigilant to guard the flock. *And remember, that by the space of three years*—A triennium. He uses a round number. He spent three months at Ephesus on his first visit; Acts xix. 1-8; at his second visit he spent two years there; and there may have been a fraction over not noticed; and he may have spent some time there after the visit mentioned Acts xix; xx. 1. *I ceased not to warn every one night and day*—Continually. *With tears.*—See on ver. 19, 20. (32.) *And now,*—Drawing his address to a close. *Brethren,*—An affectionate compellation—omitted in the Vulgate. *I commend you to God,*—I place you under his protection. Acts xiv. 23; 1 Pet. iv. 19, "Let them commit the keeping of their souls to him in well-doing, as unto a faithful Creator." *And to the word of his grace,*—The gospel—so styled, because it manifests the favor of God to man. Acts xiv. 3; xx. 24; Eph. i. 13. *Which*—Rheims: "Who;" Conybeare and Howson: "Even to Him who is able." The reference seems to be to "God"—not to "the word of his grace"—except that God uses the gospel for the edification of the Church—hence that clause is properly introduced. There is a similar passage in Rom. xvi. 25: "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ," etc. (cf. Eph. iii. 20; Jude 25. *Is able to build you up,*—The metaphor is taken from the erection of a house, which is completed by a gradual process, beginning with the foundation and ending with the roof. So believers are built up in Christ—their faith, hope, and love, are built up by a constant advancement. So the word is used in Eph. ii. 20; Col. ii. 7. *And to give you an inheritance among all them which are sanctified.*—There seems to be an allusion to the partition of Canaan among the tribes of Israel, which was called a holy nation, being separated to the service of God. So all believers in Christ partake of the heavenly inheritance. There also may be an allusion to the fact that Gentile believers were admitted with Jewish believers to sonship in the house of God and consequent heirship. Thus, writing to the Ephesians, the apostle asserts their claim in common with Jewish saints to this inheritance: "That the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ, by the gospel." Eph. iii. 6; cf. Rom. viii. 17; 1 Pet. i. 4. (33.) *I have coveted*—Samuel could challenge the people: "Whose ox have I taken?" etc. 1 Sam. xii. 3. He had not abused his office of judge and

apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

prophet by defrauding any one or receiving bribes—which he could readily have done. But Paul solemnly affirms that he had not even desired emolument from them, when, as their apostle, they might have been ready to give him all that he might wish. *No man's silver or gold*,—That is, money. *Or apparel*.—Among the Orientals changes of garments were in great request, and were often presented to friends. Rich apparel constituted an important part of their property, and a great article of trade. 2 Kings v. 5, 26; 2 Chron. ix. 24; Dan. v. 29. The Ephesians were famous for their splendid raiment. (34.) *Yea*,—But. The *de*, however, is cancelled by many as not genuine: so the Vulgate, and all the old versions, except Cranmer's, which has "Yea." *Ye yourselves know*,—Paul was fond of appealing to the consciousness of his converts, in this way. *That these hands*—Doubtless, lifting them up, and showing them, hardened by work. *Have ministered*—Served—wrought at tent-making. Acts xvii. 3. *Unto my necessities*,—Not to accumulate property. It is no disgrace for a minister to labor with his hands for the support of himself and family, if the Church does not supply his wants; but the apostle's example cannot be pleaded in justification of those ministers who neglect their spiritual duties to follow secular pursuits for filthy lucre. 1 Cor. ix. 4-15; 2 Cor. xi. 7; xii. 14; 1 Thess. ii. 5-11; iii. 7-9. *And to them that were with me*.—His companions or assistants in the work of the ministry—Silas, Timothy, Luke, and others—who, perhaps, could not turn their hands to any profitable employment, or who were kept engaged in ministerial work under the apostle's direction. (35.) *I have showed you all things*,—I have set you an example in regard to all things—cf. John xiii. 15—that is, of this sort, as appears from the following. *How that*—That. *So laboring*—Laboring thus, after my example. *Ye ought to*—Ye are bound to.—*Support the weak*,—Assist the enfeebled—the poor, who cannot help themselves. 1 Thess. v. 14. So Chrysostom, Conybeare and Howson, Bloomfield, Trollope, and others—not the weak in faith (as Calvin, Neander, and others, interpret), as that does not suit the context. *And to remember*—I have showed you that ye should call to mind, to stimulate you to this duty. *The words of the Lord Jesus, how he said*,—These words are not recorded by the Evangelists, but they were handed down by tradition, and would have been lost if the apostle had not enshrined them in the sacred canon. There are no sayings of Christ, or of the apostles, on which we can rely as genuine, outside of the New Testament. *It is more blessed to give than to receive*.—The giver is happy in hav-

Then another shall read

The Gospel. St. John xxi. 15-17.

Jesus saith to Simon Peter, Simon son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith

ing the means to give, and the disposition to give, with the assurance that he shall have a rich reward for giving. Matt. xxv. 35-40; Gal. vi. 10. Christ himself set the example of giving, and he delights in those who imitate it. What a beautiful close to this noble discourse of the apostle! The elders were prepared to kneel and unite with him in prayer—no wonder they wept greatly, and fell on Paul's neck and kissed him, being overcharged with grief that they should see his face no more! Lingered with him as long as possible, they saw him embark, and bade him a final adieu!

*Then another shall read the Gospel.*—This is well chosen. After the miraculous draft of fishes, and the meal which seems to have been miraculously provided—when the apostles “had dined,” or rather, breakfasted, the risen Saviour broke the silence (which appears to have prevailed while they were eating) in the manner here described.

(15.) *Jesus saith to Simon Peter*,—Addressing him because of his late prevarication. *Simon son of Jonas*,—Not Simon Peter—his *Christian* name; but that by which he was known before his discipleship: by thus solemnly calling him by this name, our Lord seems to intimate that he had forfeited the other by his fall. (See on Matt. xvi. 17; Luke xxii. 31.) *Lovest thou me*—Jesus uses the word *agapao* here and in ver. 16; in ver. 17 he uses the word *phileo*—which Peter uses all three times. They are sometimes used interchangeably, or nearly so. John xi. 3, 5, 36. But *agapao*—rendered here in the Vulgate, *diligo*—may denote a deeper sentiment than *phileo*—rendered in the Vulgate, *amo*, which may rather express a strong personal regard. But the language may be varied to avoid an unpleasant sameness, and to make a deeper impression. Cf. ver. 17, where the *agapao* of ver. 15, 16, is spoken of as *phileo*. *More than these?*—The other disciples. This seems to refer to what Peter had professed (Mark xiv. 29), “Although all shall be offended, yet will not I.” As John does not record this saying, here is “an undesigned coincidence” with the synoptists. *Thou knowest that I love thee*.—Peter knew that Jesus could read the heart. John i. 42, 47-50; ii. 25. He does not say that he loved Jesus “more than these;” but only that he loved him: he had learned a lesson of diffidence and modesty from his late fall. His characteristic forwardness and fervor, in plunging into the water to go to Jesus (ver. 7), when the other disciples came ashore in the boat, may have given some force to the Saviour's question.

unto him the third time, Simon son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Or this. St. Matthew xxviii. 18-20.

*Feed*—*Bosko* here and in ver. 17 is used interchangeably, or nearly so, with *poimaino* in ver. 16, which means to shepherdize—tend, like a shepherd. The Vulgate has *pasce* in all three verses. *Bosko* means not only to feed, but to tend a flock while it is feeding. *Bosko* is used Ezek. xxxiv. 2, 3, LXX.; *poimaino*, Acts xx. 28; 1 Pet. v. 2; 2 Sam. v. 2; 1 Chron. xi. 2; Micah vii. 14, LXX.—where it stands for the same Hebrew word as that in Ezek. xxxiv. 2, 3. *My lambs*.—Literally, “Little lambs;” but the diminutive of *arēn*, a lamb, may have lost its distinctive meaning—hence it is used continually of Christ in Revelation. It is used nowhere else in the New Testament. *Arnia*, as a term of endearment, may be used synonymously with *probata*, sheep, flock, ver. 16, 17—the word commonly used. But in view of Isa. xl. 11; 1 John ii. 12, 13, “lambs” may mean the feeblest of the flock—at all events, if there be no distinction, the feeblest as well as the strongest are to be the objects of the shepherd’s care, and are to receive, as they require, greater attentions. To make the lambs the laity, and the sheep the clergy, and Peter the primate of both, is too absurd to require notice. Peter himself repudiated all such assumption. 1 Pet. v. 1-4. It is implied that love to Christ, as the great Shepherd, to whom the flock belongs, is a prerequisite for the pastoral work. (16.) *Again the second time*.—Again, a second time—an emphatic pleonasm. The Cambridge MS. omits “again;” one MS. and some Latin versions, including the Vulgate, omit “second.” *Feed my sheep*.—(See on ver. 15.) (17.) *Lovest thou me?*—(See on ver. 15.) *Peter was grieved*—He doubtless thought that the triple questioning referred to the triple denial, and seemed to imply some misgiving in regard to his sincerity—hence his earnest reply. *Lord, thou knowest all things*.—This is equal to the confession of Thomas (John xx. 28), as omniscience is a divine attribute. 1 Chron. xxviii. 9; Rev. ii. 23. *Thou knowest that I love thee*.—The Vulgate preserves the distinction in the Greek, which has here *ginōskeis* (*scis*): in the former clause, *oidas* (*nosti*). *Feed my sheep*.—*Probata* here and in ver. 16, in two or three MSS., is probably a corrupt reading. (See on ver. 15.) By this threefold charge Peter is fully restored to his position as an apostle.

*Or this*.—Very proper is the reading of “the Great Commission” under which the apostles and all their successors in the ministry act, to the end of time. This is their charter. Or, to use the military metaphor of the Duke of Wellington, referring a hesitating minister to this very passage: “These are their marching orders.” The scene was on the mountain in Galilee where the risen Redeemer had engaged to meet his followers, and where, perhaps, “the five hundred brethren” spoken of by Paul, 1 Cor. xv. 6, were assembled.

Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name

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(18.) *Jesus came*—Drew near to them, so that they could see and hear him distinctly. *All power*—All authority is given to me in heaven and on the earth. In his character of Mediator he is invested with universal sovereignty. Matt. xi. 27; John v. 19–27; xvii. 2; 1 Cor. xv. 24; Eph. i. 20–23; Phil. ii. 9–11; Col. i. 18, 19. (19.) *Go ye therefore*—Because I have this authority. Alford says, “Demonstrably, this was not understood as spoken to the apostles only, but to all the brethren”—but certainly the apostles were primarily intended. *Teach all nations*,—Disciple all the nations. Campbell renders “convert:” he likes Doddridge’s “proselyte,” but thinks it is too learned and technical; he might have added Jewish and ambiguous. He would prefer “disciple,” but thinks “there is no such verb in the language,” except as meaning “punish.” But Hammond uses it in the sense of making disciples. So Barrow (Of Baptism). So Joseph Hallet (1735), “Go disciple all nations.” Dr. Sam. Parr (Sermon on Sacrament) says, “To disciple is a more proper word than teach.” Bishop Blomfield renders, Matt. xiii. 52, “Discipled into the kingdom of heaven.” Wesley, Scott, and others, “Disciple all nations.” Wynne: “Make disciples in all nations;” Wakefield: “Make disciples of all the nations;” Le Clerc: “*Faite des disciples parmi toutes les nations—apprenez leur*—make disciples among all the nations—teaching them.” In the margin of the Oxford Bible, 1701, is “Make disciples in all nations;” in the margin of the London Bible, 1701, “Make disciples, or Christians, of all nations.” No various reading is found in the first edition, 1611, or the Cambridge, 1638. Webster and Wilkinson say, “‘Make disciples,’ convert to the faith. Acts xiv. 21.” The word comes from *mathêtês*, a disciple, a scholar. Acts xiv. 21, “Discipled many.” Wesley explains: “Make them my disciples. This includes the whole design of Christ’s commission. Baptizing and teaching are the two great branches of that great design. And these were to be determined by the circumstances of things; which made it necessary in baptizing adult Jews or heathens, to teach them before they were baptized; in discipling their children, to baptize them before they were taught; as the Jewish children in all ages were first circumcised, and after taught to do all God had commanded them.” So also were children in the patriarchal age. Gen. xvii. Olshausen says, “Some have quite misunderstood the *mathêteusate* as what should precede baptism, ‘first instruct, then baptize them.’ Even the grammatical construction does not warrant such a mode of statement, for the participles baptizing and teaching are precisely what constitute the *mathêteuein*.” So Webster and Wilkinson. Alford says, “The *mathêteuein* consists of two parts, the initiatory, admissory rite, and the subsequent teaching. It is much to be regretted that the rendering of *mathê-*

of the Father, and of the Son, and of the Holy Ghost;

*teuein*, 'teach,' has clouded the meaning of these important words. It will be observed that in our Lord's words, as in the Church, the process of ordinary discipleship is from baptism to instruction, i. e., is admission in infancy to the covenant and growing up into 'to observe all things'—the exception being what circumstances rendered so frequent in the early Church, instruction before baptism in the case of adults. Baptism as known to the Jews included, as Acts xvi. 15, 33, whole households." The Church is a school, and circumcision or baptism is the act of matriculation; and as teaching is not confined to "the pulpit," parents, pastors, and others, are bound to instruct the young disciples at their homes and elsewhere, that they may be brought up "in the nurture and admonition of the Lord." Eph. vi. 4. Accordingly, the apostles baptized the families of their converts. Justin Martyr, A.D. 140, says that there were many of both sexes 60 or 70 years of age, who were discipled to Christ from their infancy—using the same word as that in this text. What else would the early converts do with their children? Were they to be brought up neither in Judaism nor Christianity? Surely every Jew would expect to have his children with him in the visible Church of Christ, and to bring them, as well as himself, thus formally under the bond of the covenant. Some wonder that the apostles should have scrupled to admit the Gentiles into the Church; but they do not appear to have had any scruples about admitting them, but only whether they should not be first circumcised. The restriction (Matt. x. 5) is removed by this universal commission. *Baptizing*—(See on Matt. iii. 6; Acts ii. 38, 41; viii. 36-38; x. 47, 48; xvi. 15, 33; xix. 3-5.) *Them*—All the individuals of all nations: if any refuse discipleship the responsibility rests on them; but the commission includes all. Owen: "The construction respects the sense, not the grammar: so in 1 Cor. xii. 2, and in the purest Attic writers." *In the name*—Into or unto, not on the authority, though that is implied, but consecrating them to the service of God. Acts xxii. 16; Rom. vi. 3; 1 Cor. i. 13-15; x. 2. So Parkhurst: "To be baptized into the faith, or confession, or in token of one's faith and of one's openly confessing. Acts ii. 38; viii. 16; x. 48." *Name*, not names. There are three names, in the popular sense of the word, and *onoma* is probably understood before each—the name of the Father, and the name of the Son, etc. All three are to be *named* in the formula of baptism, which is an oath of allegiance comprising the profession of faith in the sacred Three, and the vow of obedience to them. This is the only place in the Bible in which these names occur in this order. As the apostles are said to baptize into or unto the name of Jesus (Acts ii. 38; x. 48; xix. 5; Rom. vi. 3), some have supposed they used only his name when they baptized Jews, thus vindicating the Messiahship of Jesus, which was chiefly controverted by the Jews; but that the full formula was used when Gentiles were baptized. But the most ancient Fathers, e. g., Justin



teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

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Martyr, quote this as the proper baptismal formula; and the Church has pronounced it unwise to deviate from it. (20.) *Teaching*—Instructing—a different word from that in ver. 19. Alford well remarks, “In these words does the Lord found the office of preachers in his Church, with all that belongs to it, the duties of the minister, the school-teacher, the Scripture reader. This teaching is not merely the *kêrugma* of the gospel—not mere proclamation of the good news—but the whole catechetical office of the Church upon and in the baptized.” *All things*—The apostles taught nothing to others that Christ had not taught to them: what then becomes of the doctrine of “development?” Meanwhile, they were to teach others all that Christ had taught them: the entire system of Christianity is exoteric. Luke xii. 2; Acts xx. 27. *And lo*,—Behold, take notice of this for your comfort and encouragement; as S. Clarke paraphrases, “Though I must now depart from you into heaven, and cannot be any longer with you personally, yet the Holy Ghost whom I will send, shall be always with you, and shall guide, and assist, and preserve you, and your successors to the end of the world.” Some refer Christ’s presence to his divine ubiquity; but it means his special presence, as in Matt. xviii. 20; John xiv. 23. Alford says his humanity, as well as his divinity, as the vine lives in the branches. But in no proper local sense is his humanity present with his Church on earth. *I am*—The present indicating certainty and permanency. *With you*—In the midst of you, expressing fellowship and community of interest. To be with, implies to assist. John iii. 2. Alford judiciously says, “To understand this only of the apostles and their (?) successors, is to destroy the whole force of these most weighty words. The command is to the universal Church, to be performed, in the nature of things, by her ministers and teachers, the manner of appointing which is not here prescribed, but to be learnt in the unfoldings of Providence recorded in the Acts of the Apostles, who by his special ordinance were the founders and first builders of that Church; but whose office on that very account precluded the idea of succession or renewal.” *Always*,—All the days, that is, the whole period of the gospel dispensation. *End of the world*.—The end of time. (See on Matt. xiii. 39.) As the apostles had no successors in their proper apostolic character, the reference must be to their successors in the general work of the ministry—indeed, to the Church at large in its teaching capacity. *Amen* is not found in many MSS., versions, Fathers, and editors: it may have been added with sundry inscriptions, in various MSS., by copyists. The commission in Mark xvi. 15–18 appears to be an enlargement of the commission to the apostles after the return from Galilee, and just before the ascension, which Mark immediately after records.

After the Gospel and sermon are ended, the elected person shall be presented by two elders unto the Bishop, saying,

We present unto you this holy man, to be ordained a Bishop.

Then the Bishop shall move the congregation present to pray, saying thus to them:

Brethren, it is written in the Gospel of St. Luke, that our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve apostles. It is written also in the Acts of the Apostles, that the disciples who were at Antioch did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us, therefore, following the example of our Saviour Christ, and his apostles, first fall to prayer, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

Then shall be said this prayer following:

Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy name, and the edifying and well-governing of thy Church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Bishop shall say to him that is to be ordained:

Brother, forasmuch as the Holy Scripture commands

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*After the Gospel and sermon are ended,—*The sermon follows the Gospel in the English service. *The elected person shall be presented by two elders—*The English Book says, “two Bishops.” Ancient canons required not less than three Bishops for the consecration of a Bishop.

*Brethren, it is written—*The reference to the call of the *apostles* by Christ, and to the separation of *Paul and Barnabas* to a special missionary work, does not imply that they were bishops, in the ecclesiastical sense—as the world (not a particular diocese) was their parish; but as prayer was proper in the cases mentioned, it is surely proper in the case in question.

*Almighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy Church:—*The Holy Spirit

that we should not be hasty in laying on hands, and admitting any person to government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood: before I admit you to this administration, I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

*Ans.* I am so persuaded.

*The Bishop.* Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined, out of the same Holy Scriptures, to instruct the people committed to your charge; and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

*Ans.* I am so persuaded, and determined, by God's grace.

*The Bishop.* Will you then faithfully exercise yourself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

*Ans.* I will so do, by the help of God.

*The Bishop.* Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and both privately and openly to call upon and encourage others to the same?

*Ans.* I am ready, the Lord being my helper.

*The Bishop.* Will you deny all ungodliness and

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moves men to use their gifts and graces in any way in which they can best edify the body of Christ.

*Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?*—He may answer in the affirmative if he has been chosen by the free suffrages of his brethren, feels that he has reasonable qualifications for it, and that he is influenced to it by pure motives.

worldly lusts, and live soberly, righteously, and godly, in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

*Ans.* I will so do, the Lord being my helper.

*The Bishop.* Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal, within your district, correct and punish according to such authority as you have by God's word, and as shall be committed unto you?

*Ans.* I will so do, by the help of God.

*The Bishop.* Will you be faithful in ordaining, sending, or laying hands upon others?

*Ans.* I will so be, by the help of God.

*The Bishop.* Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?

*Ans.* I will so show myself, by God's help.

Then the Bishop shall say,

Almighty God, our Heavenly Father, who hath given you a good will to do all these things, grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the last day, through Jesus Christ our Lord. *Amen.*

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*Correct and punish*—Spiritual penalties, of course, are meant. Our bishops do not use the temporal sword.

*Will you be faithful in ordaining, sending, or laying hands upon others?*—These terms explain one another. Faithfulness in performing this peculiar function of the Episcopacy, implies that the Bishop is to be cautious not to lay hands suddenly on any man, nor to refuse to ordain any, within his jurisdiction, who are qualified for the ministry.

*Will you show yourself gentle, and be merciful, for Christ's sake, to poor and needy people, and to all strangers destitute of help?*—The virtues of benevolence and hospitality eminently become a bishop, as the representative of the Church; and that he may be able to exercise them, the people should allow him a liberal support.

*Then the Bishop shall say,*—What follows is like that in the office for the ordination of elders.

Then shall *Veni, Creator, Spiritus* be said:

Come, Holy Ghost, our souls inspire,  
*And lighten with celestial fire.*  
Thou the anointing Spirit art,  
*Who dost thy seven-fold gifts impart.*  
Thy blessèd unction from above  
*Is comfort, life, and fire of love.*  
Enable with perpetual light  
*The dullness of our blinded sight.*  
Anoint and cheer our soilèd face  
*With the abundance of thy grace.*  
Keep far our foes, give peace at home;  
*Where thou art guide no ill can come.*  
Teach us to know the Father, Son,  
*And thee of both, to be but one.*  
That through the ages all along,  
*This may be our endless song:*  
Praise to thy eternal merit,  
*Father, Son, and Holy Spirit.*

That ended, the Bishop shall say,

Lord, hear our prayer.

*Ans. And let our cry come unto thee.*

*Bishop.* Let us pray.

Almighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some apostles, some prophets, some evangelists, some pastors and doctors, to the edifying and making perfect his Church: grant, we beseech thee, to this thy servant, such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost,

liveth and reigneth, one God, world without end.  
*Amen.*

Then the Bishop and elders present shall lay their hands upon the head of the elected person, kneeling before them upon his knees, the Bishop saying,

The Lord pour upon thee the Holy Ghost, for the office and work of a Bishop in the Church of God now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God which is given thee; for God hath not given us the spirit of fear, but of power, and love, and soberness.

Then the Bishop shall deliver him the Bible, saying,

Give heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increase coming thereby may be manifest unto all men. Take heed unto thyself, and to thy doctrine; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of

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*Then the Bishop and elders present shall lay their hands upon the head*—That is, some of the elders, representing the presbytery of the Church—as in the ordination of elders—thus showing that the Bishop is only the first among equals. Bishops alone lay on hands, according to the English Ordinal, in the ordination of a Bishop.

*The Lord pour upon thee the Holy Ghost*,—This was substituted for the formula, "Receive the Holy Ghost," in the English Book. We do not essay to give the Holy Ghost by the imposition of hands. *And remember that thou stir up the grace of God which is given thee*;—The English Book adds, "by the imposition of our hands." But the gifts in question are not conferred by the imposition of hands; though they are increased in answer to prayer, which accompanies this decent rite. The passage alluded to, 2 Tim. i. 6, 7, seems to relate to the *charismata*, or supernatural and miraculous gifts of the Spirit, conferred by Paul upon Timothy by the laying on of his hands—similar to those imparted to the apostles when they were endued with power from on high, their hearts were inflamed with love, and they were tempered with discretion, fitting them for their office and work. Timothy was to stir up this "gift," or "grace of God," by keeping it in constant exercise. So bishops and all other ministers are to keep alive all their gifts and graces by constantly using them in the exercise of the holy functions in view of which they were imparted.

*Then the Bishop shall deliver him the Bible, saying*,—The remainder of the office is like that for the ordination of elders, only a little more prominence is given to the exercise of discipline, the Bishops being chief rulers in the Church.

Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you may not be too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory, through Jesus Christ our Lord. *Amen.*

Immediately before the Benediction shall be said the following prayers:

Most merciful Father, we beseech thee to send down upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine, but may also be to such as believe a wholesome example, in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favor, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy name, and finally, by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

The Benediction.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. *Amen.*

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